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OUR LORD AND THE COLLEGE OF
THE TWELVE.

IF there were nothing else to prove the supernatural origin of Christianity, the history of the twelve apostles might furnish an unanswerable proof. No twelve men ever made such an impression on the world as these. We need not measure their influence by such memorials as the magnificent temples that to this day bear their names, such as Saint Peter's at Rome, wonderful though these are, and tokens of a marvellous influence. What we are to consider in these men is their unexampled spiritual power, the power by which they were manifestly enabled to transform the lives and characters of their fellows, to teach the ignorant, to reclaim the erring ; to make men noble, pure, generous ; to restore the image of God : in a word, to bring down, in large measure, the spirit of heaven to earth.

We have to take into account that, when they joined Christ, they were unlearned and ignorant men, with no antecedents of promise, full of prejudices, subject to infirmities, even childish infirmities, utterly unlikely to become great and powerful men. Some were fishermen, and one was a publican. Fishermen are generally an isolated class, living much among themselves, prone to superstition, obstinate in their traditions, believing in lucky and unlucky days and omens, with no book-learning, and little of the smartness that comes of intercourse with the world. Publicans, collectors of taxes, are not an attractive race, not even at home, and much less in such countries as Syria was then. We have to remember also the shortness of the time during which Jesus and His apostles were together—not more, in all likelihood, than three years. It is an unprecedented wonder that such men should in that little time have been trained for such marvellous work. That Jesus, who was apparently but a working-man like themselves, should have so wonderfully transfused into them His own spirit, His mighty plans for the world, His noble aspirations, the love that many waters could not quench, the zeal that no persecution could smother, the courage that defied them that kill the body, the faith that removed mountains, the purity of character that mocked calumny, as well as the

VOL. X.—NO. LVI.

G

teaching power that spread over the world the mysteries of His kingdom, is a wonder for which, among mere natural causes, we shall search in vain for any that has even the semblance of sufficiency. Whatever changing phases the battle between faith and unbelief may assume; whatever weapons, new or old, it may be found necessary to employ in defence of the faith, the world can never cease to be profoundly impressed by the unparalleled fact that the greatest and most enduring revolution ever known was conducted by publicans and fishermen of Galilee.

The means which our Lord had of influencing these men were very few and simple. No wealth, no books, no social or ecclesiastical connections, no philosophy, no science, not a single literary or philosophical acquaintance had He, to help Him in the process. "Speech and fellowship," as has been said, were his only apparent means of influence. By speech He enlightened them, by fellowship He attached them. In speech He was always clear, racy, striking, and wonderfully decided. His mind was made up on every question, His views were certain, self-evidencing, self-commending. His remarks were not cursory observations as of a clever man taking a glance at a subject, they were the fruits of a knowledge that seemed to embrace all facts, and of a wisdom that seemed to comprehend all their relations.

It is a very foolish idea that in the course of His three years' ministry our Lord changed His plan. That He began on one tack, saw that it was not satisfactory, and changed to another; began as a reformer of morals, and changed to a preacher of salvation; began as John the Baptist had done, and ended by claiming to be the Messiah, is as weak as well as a baseless position. If ever teacher began public life with clear vision and mature views, Jesus was that teacher. If ever public man worked right on upon the same line of things, Jesus was that man.

If His speech was thus unexampled, so was His fellowship. What a charm there must have been in His simplicity and transparency of character, His kindly sympathy, His ever thoughtful love, His goodness and His gentleness! How many little anecdotes of personal kindness and loving consideration must every one of the little band have had to remember! It is remarkable that save in the temporary panic of the crucifixion none of them but Judas ever left him, or seemed to think of it. Paul, with all his nobility, failed to keep John Mark with him during even one campaign, Barnabas left him at another, and in his second epistle to Timothy he speaks of Luke as his only remaining companion. But Jesus kept even Judas almost to the last. The very idea of leaving Him was repulsive. "Lord, to whom shall we go? Thou hast the words of eternal life."

The idea of the college of the twelve was in the main original. It had a certain resemblance to the methods of the Greek and Roman philosophers, and probably it was not without precedent of some sort in

CATHOLIC PRESBYTERIAN, August, 1883.]

olden time in the schools of the prophets, and in days more recent in the schools of the Hebrew Rabbins. What was specially characteristic of the relation of Jesus to His disciples was, that they were to itinerate with Him, to live and eat, to walk and work along with Him, sharing many of His trials and some of His joys—becoming, as far as possible, identified with Him. It was the best way of multiplying Himself that the circumstances of His earthly life admitted of. No one of us is in a position to follow His example literally. But in spirit, some approach may be made to it. A young minister, for example, may try to multiply himself by means of the young men of his flock. Some have a rare gift of finding out the most susceptible of these and getting them about them in classes and meetings, and perhaps sometimes in walks and at meals—explaining to them their plans, infusing into them their enthusiasm, enlisting their sympathies, and drawing out their talents. At first, it might be thought that the elders of a congregation would be the most likely persons to become to the minister what the Twelve were to Jesus. But in the case of a young minister, the elders are generally men in middle or advanced life, and they want the elasticity of character and the suppleness of manner that can be easily turned to new modes of service. Often valuable for mature and steady Christian character, they are not seldom deficient in practical service. But the twelve apostles, profoundly venerable though their after lives and labours have made them, were not the old men of the painters when Jesus called them. Some of them seemingly were but lads, working with their fathers in fishing occupations; even after the resurrection of Jesus, the title they got from the stranger on the sea-beach was “children”—*παῖδες*, lads; their disputes were often childish, as to which would be greatest, and their friendly contests—one apostle outrunning another on the way to the sepulchre—showed how young they were in mind. So that the relation of a minister to the godly young men of his flock is not an inappropriate analogy. Dr. Chalmers in Glasgow, gathering young men around him, pouring his own views and spirit into them, rousing them to aid in his territorial schemes, and thus training the youths who in after years became the elite of the Christian laity of the west, comes as near as may be, on a common level, to the example of Christ and his Twelve.

Let us mark of the Twelve, that they seem to have belonged to the more serious families—to what may be called the religious aristocracy of the district. Some of them were related to each other, and some had been under the instruction of John the Baptist. One group were natives of Bethsaida; another appear to have belonged to Capernaum. These families seem to have been exceptions to the mass, for the people generally were hardened in wickedness. Though there was less of the foulness of sensual pollution in the cities of the northern lake than there had been in those of the southern in the days of Abraham, there was not less of the depth and inveteracy of sin. If

the mighty works that were done by Jesus in them had been done in Sodom and Gomorrah, they would have remained until that day.

We have adverted to the deep impression made on the world at large by the fact that most of the apostles were fishermen. The impression has usually been that which arises from the palpable distance and disproportion between the original calling of the men and the work to which they were called. It is more rarely that men have apprehended the symbolical meaning of the craft and its appropriateness as a training for the more spiritual work. The symbolical callings of the Bible which are applied to the office of the ministry have all their significance; but in certain respects that of the fisherman is the most suggestive. The shepherd or pastor; the watchman on the walls of Zion, set to warn men of danger; the soldier fighting the good fight; the husbandman with his hard plodding, and patient waiting for God to give the increase; the vine-dresser, pruning, watering, grafting; the builder, choosing the strong foundation, and building carefully over it; the physician, faithful, vigilant, and tender; the nurse, affectionately cherishing her children; the father in Christ, entreating them with tears, and rejoicing like the father of the prodigal in their conversion,—are all instructive emblems;—but none conveys the precise idea implied in the craft of those whom Jesus called to be fishers of men.

First, there is in it the idea that those whom *we* are set to catch are unwilling to be taken, and as fain to escape from us as fish from the fisherman, although our purpose is not to destroy, but to bless. Then there is the notion of certain qualities needed for a successful fisherman—diligence, skill, patience, courage, and faith. Diligence, for the fisherman must look well to his nets and his ship; skill, for he must adapt himself well to the habits of the fish; courage, for he must expose himself to stormy elements; patience, for many of his efforts will end in disappointment—the net will often come up empty; and faith, for success depends on conditions over some of which he has often no control. Now, these are the very qualities most needed for the ministry.

Moreover, the business of fishermen implies a certain separation from the world which also has its counterpart in the life of the godly and devoted minister. On the sea the fisherman is away from the haunts of other men. As night is often the season for his work, he pulls away from the lights of the city, or the modest taper in his cottage window, and thinks of other men enjoying their fireside comforts or their calm repose, while for him there is only the bitter embrace of the cold north wind. But this very isolation throws fishermen more on each other's company, and generates a deeper sense of brotherhood. When religious awakenings occur of the rapidly spreading kind, it is observed that they move very fast among fishermen, and that sometimes they are confined to them alone. This fact is an illustration of the closeness of the sympathy that binds them together, and the readiness with which

[CATHOLIC PRESBYTERIAN, August, 1883.]

they communicate what they have to each other. So we may say of the servants of Christ, that they are thrown peculiarly on one another, and ought to be bound together by peculiar ties of sympathy and regard. In a certain sense the true minister must feel that he is not of the world; he must be ready to give up its joys and pleasures; ready at his Master's call to go where there is little or nothing to soothe and cheer—where there is much to repel and vex. He must be prepared for storms, and even for the appearance of his Master asleep on the pillow, as if not caring that His servants should perish. Such experiences, however, must serve as occasions for rallying faith, and re-establishing trust; for taking hold anew of the assurance, which is the strong tower and refuge of the faithful in every hour of need—"Lo, I am with you always, even unto the end of the world."

A very important statement in reference to the choice of the twelve Apostles, is made in these words by Luke: "It came to pass in those days that He went out into a mountain to pray, and continued all night in prayer to God. And when it was day, He called unto Him His disciples; and of them, He chose twelve, whom also He named apostles." It is in many ways an instructive scene. If He was constrained to spend a whole night in prayer before choosing His apostles, should not ministers feel called to great deliberation and earnestness of prayer before giving themselves to His service? And once they are ministers, ought not their choice (so far as it is choice), of coadjutors to be very solemn and prayerful too? Do not many go about the selection of Sabbath-school teachers, the recommending of persons to be elders and deacons and the like, in a spirit far from devout? But surely the disciple is not above his Master, nor the servant above his lord. We may believe that Jesus had his mind full of the far-reaching influence which His apostles would have, and the need therefore of great care that the best men should be selected and that they should have much of the blessing of God. If we wish to know something of His prayer, we may find it in substance in the 17th chapter of John. That they might be sanctified by the truth, that they might be kept from the evil in the world, that God would keep them through His own name, and especially that they all might be one. And if the petition was added, "Neither pray I for these alone, but for them also that shall believe on me through their word, that they all may be one"—may we not feel that the impressions of that night were not limited to the Twelve, but embraced all their successors? Is there no possible link, then, between that mountain top and every company of members—not, indeed, of the apostolic but of the ministerial brotherhood? May they not think of themselves as having had an interest in these prayers? And if, even remotely, the heart of Jesus was drawn out that night for all future workers in His vineyard, is this not fitted to have a powerful influence on us, and to fire us with the ambition to serve Him as He was served by the first batch of disciples?

It appears that Christ made choice of the Twelve out of a much larger number of disciples who even already had become attached to Him. Doubtless He chose them not because they were all alike, but because, while alike in some things, they were in many things different. A modern writer has attempted to find in each apostle the representative of some special type of Christian character, or mode of service. There may be more ingenuity than solidity in some of the qualities specified—but here in substance they are:—

Peter, the Rock, represents the principle of confession—of bold and fearless avowal of discipleship, of disregard of the power and influence of this world.

Andrew, the manly breaker up of the way, who went and found his brother Simon and brought him to Jesus, represents the evangelistic principle—the aggressive spirit of the Gospel—the diffusive character of Christianity.

James, one of the sons of Thunder, who was not permitted to give to Christ the active service of his life, but was the first to shed his blood for Him, represents the principle of martyrdom.

John, the beloved disciple, more a man of contemplation than of action, a seer of visions when in the Spirit, represents the principle of calm contemplation, mysticism, ideal depth.

Philip, who, like Andrew, went to communicate the good tidings to others, and invited Nathanael to “come and see,” to test by experience the good that could come out of Nazareth, represents the principle of experimental knowledge—the inward evidence of the truth.

Nathanael, the Israelite indeed, in whom was no guile (supposed to be the same as Bartholomew), represents the type of transparent simplicity and childlikeness of character, and entire consecration to God.

Thomas, so prone to doubt, represents the spirit of scepticism (in the original sense), of criticism, of free inquiry, but in union with true devoutness and attachment of soul.

Matthew, in whose gospel the Old Testament is so much made use of, and who brings so much testimony from the older sources to bear on Christ, the principle of ecclesiastical learning and antiquarian research—the spirit that brings the past to bear on the present and the future.

James, the son of Alphaeus, who led the Council of Jerusalem to the decision that united both parties—the principle of ecclesiastical government and union.

Judas, or Thaddeus, if he be the writer of the Epistle, may represent the principle of pastoral fidelity, discipline—extrusion from the Church of unworthy members.

CATHOLIC PRESBYTERIAN, August, 1883.]

Simon Zelotes, on the supposition that his surname denoted a personal quality—pastoral activity, readiness for work, for enterprise, for peril and trouble.

Judas Iscariot,—the secular administration of the Church.

The over-ingenuity of this table in some points may be admitted without giving up the fact that the College of the Twelve were a body of men who were not copies, but complements of one another. It was a miniature likeness of the Church—a picture in small compass of that fulness and variety of gifts and graces which is ever the characteristic of a living Church. We learn that there is intended to be a certain manifoldness of character in the ministers of Christ's Church. Those brethren who recognise but one type of Christian Church or of Christian service, and, if they do not denounce all who do not conform to that type, are very suspicious of them, are not walking in Christ's steps. It is not desirable that all ministers should be alike. It is not desirable that every one should be of the type of Paul, any more than of the type of Peter, or the type of James or of John. It is desirable—nay, necessary—that all should have the Spirit of Christ; but Jesus Christ Himself has laid it down, and it should ever be recognised, that His servants have gifts differing one from another.

It will always be a mysterious circumstance why Judas Iscariot was placed among the apostles. Even conjecture can hardly throw light on this strange fact. Why there should have been a son of perdition in the chosen band baffles our conception. It can hardly be doubted that Jesus Christ selected Judas, knowing his real character. Why He did so we really cannot tell, unless it was for the purpose of a warning to us all. Through all the unbroken eighteen centuries, Judas Iscariot has stood, as it were, in the pillory, in the full gaze of all mankind—a terrible spectre of greed and treachery, to show us how near one may come to the Only-begotten Son, and yet be a devil; how familiarly one may handle sacred things, and yet be in the gall of bitterness and in the bond of iniquity; how close one may come to the gate of heaven, and after all be a child of hell.

It is to be remarked as striking, that the whole of the Twelve were chosen by our Lord near the beginning of His ministry. He did not begin with a small number, to be afterwards enlarged; He completed the college at once. This shows us how mature His own mind was as to His work, and as to the men best fitted to aid in it. This plan had the advantage, too, of securing a united testimony and an intelligent co-operation from the first. It gave the apostles the benefit and the charm which arise from early association in an enterprise,—an enterprise which begins with small beginnings and goes on through many dangers and conflicts to a glorious issue. We think in this connection of the association of Luther and Melancthon, we think of Cranmer, Latimer and Ridley, we think of the Pilgrim Fathers, we think of others who have nursed together

[CATHOLIC PRESBYTERIAN, August, 1863.]

an infant cause and lived to see its maturity and its triumphs. We think of the effects of adversity in making them cling the more to one another, to their cause, and to their Lord. Had the Twelve been but straggling adherents, attached one now, another then, they would not have had that interest in the cause and that steadfastness to each other which helped to give such strength to their testimony, such efficiency to their labours, and such glory to their lives.

W. G. BLAIKIE.

SOLOMON'S LILY WORK.*

THE study of ancient temples, their history, architecture, even their ruins, is usually interesting and always instructive. The servants of Jehovah take pleasure in Zion's stones;† and few races have sunk so deeply in barbarism, or advanced so far in civilisation, as to forget or cease to venerate the earliest, and therefore purest, shrines of their fathers. It matters little to what age or country these sacred relics belong; if we only go far enough back in the world's history we shall find that originally they were all of one common type or pattern, and, with certain rare exceptions, of the same general proportions; the great Ark-Temple of the deluge, whose author and architect was Jehovah Himself, being the model of their structure and rule of their dimensions. As there was unquestionably a time when "the whole earth was of one language and of one speech,"‡ there was likewise a time when all its inhabitants were of one religion, had "one Lord, one faith, one baptism," and when all worshipped Jehovah, the God and Father of all, with their eyes lifted to the hills whence their help had come, and their faces towards the ark of His covenant. Nothing, in these circumstances, could be more rational and praiseworthy than that the nations descended from Noah should carry with them into "the islands of the Gentiles," and all lands of their dispersion, the hallowed memory of the ship-temple which Jehovah had designed for their deliverance and preservation, make it the universal model of their sacred buildings, and seek to perpetuate its legend in their ornamental symbolism and worship. Far, even, as the sons of Gomer and Ashkenaz have wandered from the cradle-land of their progenitor, they have carried with them, like Æneas, the ideal of primeval architecture, and our modern English churches are ship-like in their form and preparations. The "three stories"§ represented in the tabernacle and temple of the Hebrews by the holy, more holy, and most holy places, still obtain in some churches in the vestibule, the nave|| (or ship), and the chancel. The mediæval cross in cathedral architecture has been combined with rather than substituted for the primi-

* 1 Kings vii. 22.

† Ps. cii. 14.

‡ Gen. xi. 1.

§ See Dr. Smith's Dictionary, "Temple."

|| *Good Words*, September, 1866.

CATHOLIC PRESBYTERIAN, August, 1883.]

tive *ship*. In the pre-historic or semi-mythological ages, however, as the sculpture and traditions of almost all ancient nations seem to attest, the portable *bari* of Egypt, the ark of the covenant of the Hebrews, the vessel borne by the *kistophori* of Greece, and to this hour by the mountaineers of the Himalayan provinces of India,* in their religious processions, not to speak of the stone *kistæ* still found under the Saxon and Cymric *tumuli* in many parts of Britain, were the miniature models of the world's early temples. Nothing, therefore, could be farther from the truth than to suppose that this striking uniformity of design and execution in all early temple architecture was accidental or undesigned.

It becomes, therefore, a deeply interesting and important question, how far the temple built by Solomon at Jerusalem conformed to this tradition? It was built, we must remember, under the direction and very precise instructions of Jehovah, and "according to the pattern shown to Moses in the mount." No alterations, human improvements, or embellishments, were permitted. No ornament or decoration could be introduced without the Divine sanction. No likeness of anything in heaven above, the earth beneath, or the waters under the earth, unless it formed part of the Divinely-chosen symbolism and typology of worship, was tolerated. And when we consider how careful and minute the Divine directions were, affecting every part of the building, providing for the colour, size, and texture of every curtain, the form and structure of every altar, table and candlestick, and the exact measurement and furnishings of every court, we may safely infer that the famous pillars, "Jachin and Boaz," with their capitals of "lily work" had not been omitted from the Divine prevision; and if these are found harmonising with the rest of the world's temple-systems it will only add another testimony to the presiding care and love of that Universal Architect, whose name was discovered by His apostle on the altars,† and whose fatherhood was recognised in the literature‡ of "heathen" Greece. He who "hath made of one blood all nations of men," and "who will have all men to be saved, and come to the knowledge of the truth,"§ gave the "pattern" of His house on Ararat to the covenant seed of Noah, in every essential the prototype of that shown to Moses on the mount. "Every house is builded by some man, but He that built all things is God."||

The "lily" referred to as adorning the capitals of Solomon's pillars in the temple at Jerusalem was the LOTUS, or water-lily. This exquisitely-beautiful flower has held, and continues to hold, a mystically sacred character among all Eastern nations, and from the earliest times. There are not wanting traces of the same reverence for it in the West; but it is chiefly among the Orientals, and the nations of

* Arkite Ceremonies in the Himalays, *Good Words*, 1866.

† Acts xvii. 23.

‡ Acts xvii. 28.

§ 1 Timothy ii. 4.

|| Hebrews iii. 4.

[CATHOLIC PRESBYTERIAN, August, 1883.]

Northern Africa, that the feeling is most prevalent. Graceful in form and delicately beautiful in colour, serenely floating on the surface of the rising Nile, the sacred Ganges, and inland lakes of the old world, apparently anchored to the soil, yet rising and falling with the flood, and opening its peerlessly fair petals to the sun, the mystic ship-flower of the waters had its life-lessons for the grave and gay of all lands and ages where it flourished, and, naturally or by Divine contrivance, found a place in the ornamental symbolism of every temple-building race. It was an emblem of many things. To the Egyptians it was a token of blessing, because it appeared with the annual overflowing of their sacred river.* It was likewise a type of immortality,† of the creation of the world,‡ and the ark of the deluge.§ The *Lotophagi* of Northern Africa, represented by Homer|| and Herodotus¶ as a harmless and hospitable race—probably because they belonged to the most ancient religion—subsisted on the lotus berry, which had, it was said, the peculiar property of making strangers forget their native land.|| With such character and traditions attaching to it, it is not surprising to find “lotus-work” adorning the capitals of the pillars, ornamenting the lavers, and throne-symbols of nearly all the great temples of antiquity. It is still traceable on the ruined columns of Karnac, the magnificent temple of Egyptian Thebes.** “Some columns,” adds one of their first explorers, “are seen to possess the whole plant of the lotus, whose calyx flowers, bound together at the pinnacle, form the capital.”†† Other beautiful specimens of “lily-work” (lotus-work) are to be seen in the ruins of the celebrated palace-temple at Persepolis,‡‡ in Persia; in the most ancient temples of India;§§ probably at Shushan, the lily-palace in Babylonia; on the ruins of Nineveh;||| the relics of ancient Greece,¶¶ and on what is most probably Solomon’s own architectural workmanship—the ruined temple columns of Baalbek. Such, without doubt, therefore, was the flower which adorned the capitals of Jachin and Boaz in Jehovah’s temple at Jerusalem. It formed there another link—a small one, it is true, but sufficiently strong to be of service—of the long chain of evidence which showed that the Hebrews were bound up in the community of God’s covenant peoples; were only separated from the Gentiles for a limited time and a temporary purpose, but destined to be restored through Christianity to the sacred brotherhood of nations; made at last a pillar, crowned with lily-work, in the temple of our God, and to go no more out. Or, as some will read the promise, let the converse of this be true—that

* Liddell and Scott.

† Egyptian Antiquities, vol. ii.

‡ Encyclop. Brit., vol. xiii. 697.

§ Encyclop. Metrop., vol. ix. 52 (Introd.)

|| Odyssey, book ix.

¶ Herodotus, iv. 177.

** Belzoni’s Travels.

†† Brown’s Sacred Architecture, page 200, where see illustrations.

‡‡ Dr. Smith’s Dictionary, “Temple,” with illustrations.

§§ Harcourt’s Doctrine of the Deluge, vol. ii.

||| Layard.

¶¶ Harcourt.

CATHOLIC PRESBYTERIAN, August, 1883.]

the Gentiles might read, in the lotus-work and other symbolism common to their own and the Jewish sanctuary, the prospect of a day when they would enter that house on terms of perfect equality with the Hebrews, fellow-heirs with them of the grace of life, the one Jachin and the other Boaz, but each crowned with the blessing of a "common salvation." So shall the work of the pillars be finished.

We thus reach a point in the history of sacred symbolism where all systems of religion, or forms of worship meet. The memorable lessons of the first "judgment day" were the common heritage of all ancient nations. The mystic columns of the Egyptian, Hebrew, Babylonish, and other eastern temples, usually found in the form of obelisks in front of the edifice, probably represented the two traditional peaks of Ararat,* whilst the "lotus-work" which crowned them symbolised the ark of rest.

One primary thought, then, suggested to all worshippers "in the porch called Solomon's" by the "lotus work" on the temple pillars, was PURITY, or deliverance by water. This, indeed, has been the entrance-lesson of almost every sacred building, Gentle or Hebrew, ancient or modern, since the deluge. The water-lily upon the pillars, the lavers, and the brazen sea† declared to every one who entered the vestibule: "Without holiness no man shall see the Lord." Over the gateway of the temple at Phocis was written: "Let no one enter here whose hands are unclean."‡ No symbolism could have been more appropriate, striking, and suggestive. Apart from its mystic associations the charm of the lotus flower is the thought which it instantly suggests to every observer, of its stainless purity and innocence. Seen in the temple porch and on the laver-margins near the gateway it was well fitted to inspire the resolve: "I will wash mine hands in innocency: so will I compass Thine altar, O Jehovah."§ And is not this still the lesson of the porch? Noah was "saved by water," and "after a like figure," according to St. Peter, "baptism doth also now save us.|| The vision of the ark in miniature at Joppa¶ led the same apostle to acknowledge that the Gentiles had been "cleansed," and were equally with his believing countrymen admissible to Christian baptism. But the truth which had been so late in dawning upon Peter's mind had been taught by the universal use of the laver in all lands of the Gentiles and from the earliest ages. Baptism in one form or another has ever been regarded as the initiatory rite of all temple service, and was observed even in cases where the primeval worship of Jehovah had lapsed into idolatry.** Even the spiritual or invisible Church, as it is called, is only entered διὰ λουτροῦ, "by the laver of regeneration."†† The lesson

* On the significance of pillars, obelisks, &c., in temple architecture, see Harcourt, vol. ii. 345.

† 2 Chronicles iv. 5.

§ Psalm xxvi. 6.

** Justin Martyr, 1 Apol. Ixi., Ixii.

‡ Sacred Architecture of the Greeks, p. 11.

|| 1 Peter iii. 20, 21.

¶ Acts x.

†† Titus iii. 5.

[CATHOLIC PRESBYTERIAN, August, 1883.]

of the "lotus-work" in the vestibule of every temple, ancient or modern, then, is the same: the need of cleansing. Fully interpreted its language for Greek and Jew was this: Those only who, like Noah, would escape impending judgment, and the pollution of the world through lusts, by entering the spiritual ark-temple, seeking admission through faith in Him who is "The Door," and being made white like the lotus "through the washing of regeneration," are "saved,"* and may draw near to God in full assurance of acceptance, "having their hearts sprinkled from an evil conscience and their bodies laved with pure water;"† yes, "saved" whether they are Jews or Gentiles, whether they are bond or free.

It was not, however, till after Pentecost, and its higher baptism of the illuminating Spirit, that the Hebrews began to realise the catholic import of their sacred "lily-work." "They of the circumcision which believed were astonished, as many as came with Peter, *because that on the Gentiles also was poured out the gift of the Holy Ghost.*"‡ It had probably never till then occurred to them that the lotus grew in other lands than Palestine; that it adorned the capitals of the pillars of other temples than Solomon's; that the subjects of the kings of Tyre and Babylon, of the queens of Sheba and Ethiopia, and of the emperors of Greece and Rome, who had entered Jerusalem, would naturally read the welcome of their mystic flower on the portals of the God of Israel; and some of them, at least when rightly instructed, would ask, like the brave-hearted treasurer of Queen Candace, as they stood before the lotus-crowned lavers, and brazen sea of His temple—"See, here is water: what doth hinder *me* to be baptised?"§ It was never intended that baptism should be regarded by the Church as a rite of exclusion, or badge of distinction between brethren in the Lord. It meant separation from "the world," but recognition, welcome, fellowship, for every new-born member of the family of God. Jachin and Boaz indicated the gateway; serving as guide-posts, but Christ was "the door" between them; and the lotus-work on their capitals proclaimed to Jew and Gentile alike: "Through Him we *both* have access by one Spirit unto the Father."||

"STRENGTH AND BEAUTY are in His sanctuary,"¶ was another "lesson of the porch" where stood Boaz** with his capital of "lily-work." If the lotus was not intrinsically the most beautiful of eastern flowers, and in some respects not comparable with the peerless lily of Hüleht†† which outrivalled Solomon in his glory, it nevertheless possessed a charm—that of spotless whiteness—which distinguished it from most of its species, and made it no inappropriate emblem of what Scripture calls "the beauty of holiness." It was this fitness for ethical and spiritual

* Mark xvi. 16.

§ Acts viii. 36.

** Heb. *s'rength*.

† Hebrews x. 22.

|| Ephesians ii. 18.

†† The Land and the Book.

‡ Acts x. 45.

¶ Psalm xcvi. 6.

CATHOLIC PRESBYTERIAN, August, 1883.]

purposes, not its surpassing native loveliness, which secured for it a place in the sacred symbolism of the temple. The Bible lends little countenance, if any at all, to merely aesthetic fancies. Music, painting, sculpture, and the fine arts generally, must always be severely subordinated to the chief end of worship. Only in so far as they minister to spiritual instruction and comfort, and aid us in the spirit and act of worship, are they admissible within the gates of the sanctuary. The Saviour bids us, "Consider the lilies," "the grass," "the mustard seed," the "goodly pearls" of the deep, as beautiful illustrations of Divine truth, and rebukes and encouragements to those of "little faith." The manna cup sculptured on the archway of the synagogue at Capernaum, and still traceable on the ruins,* furnished Him, it is thought, with a text. The golden harps on Mount Zion† at last will no doubt lend "strength and beauty" to the Song of the Lamb. Everything "serviceable" and divinely sanctioned should be laid under contribution for worship, and brought to that altar which alone can "sanctify the gift." We ought to serve God with our best; and "the better" should not be allowed to supersede it.‡ But let our lily-work be lotus-work; that, in the beauty of stainless whiteness, it may "adorn the doctrine" we preach rather than the preacher; grace the pillar and ground of the truth, and not the human expounder of its system. "Flowers of rhetoric" in the pulpit are not lotus-work. Ornamental music in the choir, secular embellishments in the building, superfluous robes and idle genuflections, introduced for the sake of ornament, and as exhibitions of human taste, or skill, or learning, are offensive alike in the eyes both of God and man. Every "work" of the tabernacle must be "according to the pattern;" and "every vessel must be sanctified and meet for the Master's use." But beauty is ever seen to best advantage in its natural alliance with strength. The lotus floating confidently on the bosom of the resistless river which sweeps all else before it, the dove in the cleft of the rock, the wife by her husband's side, the infant in the parent's arms, the voices of young men and maidens blended in harmony in the praise of the sanctuary, the wrestling power and child-like pleading of its prayers, the force and tenderness of its Gospel, are not only beautiful in themselves, and in contrast with each other, but beautiful in their associations as suggestive emblems of the Church where beauty and strength are combined. The attributes of its Lord's divinity form the strength of its foundation, the qualities of His manhood constitute the beauty of its superstructure; God in Christ is the glory of the place. And when at last the Bridegroom shall come to complete the redemption of His people, and the Church "puts on her beautiful garments" to receive Him, when they enter together the Father's house, there to abide for ever, then "strength and beauty" in

* Dale, "Atonement," lect. iii. 81.

† Revelation xiv. 2.

‡ "The better is ever the enemy of the best."—German Proverb.

[CATHOLIC PRESBYTERIAN, August, 1883.]

their Divine completeness will be seen "in the sanctuary." On the top of the pillars there will be lily-work, and the work of the pillars will be finished.

Finally, the "lotus-work" upon the temple pillars at Jerusalem would naturally suggest the thought of the Church's TRIUMPH. It is supposed by Hengstenberg that the Twenty-third and Twenty-fourth Psalms were written by David to celebrate the return of the Ark of the Covenant and its restoration to the Tabernacle prepared for it on Mount Zion.* "The everlasting gates" were then "lifted up," that the glorious King, whose Church was symbolised in the ark, might enter in triumph and reign in her for ever. When the ark was subsequently transferred to Moriah, the temple gates were thenceforth associated with Jehovah's triumphant entrance. "The earth is the LORD's," they sang, "and the fulness thereof; the world and they that dwell therein. *For He hath founded it upon the seas, and established it upon the floods.*"† The entire psalm recalls the fervour, catholicity of spirit, grandeur of conception, and hopefulness of the early post-diluvian ages. It is a song of the Rainbow Covenant. Perhaps Israel in becoming, like other Gentiles, a temple-building people was thus being reminded of the once universal worship and acknowledged supremacy of Him who declared, "Before Abraham was, I am." For once at least the Hebrew tribes, who thronged the House on the morning of its consecration, standing in front of those new brazen pillars with their "lotus-work," as Noah and his sons had stood in presence of the celestial arch, and *their* "ark of the covenant," were made to realise the actual government of Jehovah "over the world and those who dwell in it"—a momentary fellowship with the brotherhood of covenant nations; and had, like Abraham, on the same spot, a glimpse of Christ's day afar off, and were gladdened by the prospect. If their eyes rested, as they entered the porch of "the gate called Beautiful," on the sacred columns and their "lily-work," and they were able, in the inspiration and holy enthusiasm of that moment, to read the true significance of the emblem, the lesson of the vestibule would be this: "The LORD sitteth upon the flood; yea, the LORD sitteth King for ever."‡ However the heathen may rage, and the kings of the earth may set themselves and take counsel against Jehovah and His Anointed,—although the sea roar and the fulness thereof,—the tumult shall be quelled, and the storm hushed, and Christ shall be proclaimed the only King in Zion. The "lotus-work" was a pledge that the heathen would be Christ's for an inheritance, and the uttermost parts of the earth would be His for a possession.

It will not have escaped the attention of every careful student of the Scriptures that this idea of a throne upon the waters, the absolute sovereignty over the deep, runs through the entire Bible, and is everywhere recognised as an unquestionable evidence of Deity, and accepted as proof of the Divine commission of God's servants. When it became

* Arkite Worship, p. 67.

† Psalm xxiv. 1, 2.

‡ Psalm xxix. 10.

[CATHOLIC PRESBYTERIAN, August, 1883.]

known to the Canaanites how Moses had dealt with the Nile, and had led the Hebrews in triumph across the Sea and the Jordan the heart of their enemies utterly melted. Jonah secured absolute credence for his message at Nineveh when it was told how he had spent three days and three nights uninjured in the deep, Elisha got power with the "sons of the prophets" when he divided the waters with the mantle of his master. And no miracle apparently had greater effect upon the Galilean disciples of our Lord than that of His walking upon the sea, and His mastery of its winds and waves. Nor was this association of diluvian power with Divinity confined to the Hebrews. The Greeks and Romans looked with profound respect upon those who had escaped shipwreck as if they enjoyed the special protection and favour of heaven. The narrative of Paul at Malta, and the legends of Ulysses and Æneas are instances. Egypt and Nineveh afford many examples. No country has preserved so many or so interesting traditions of the deluge as India. The mystic sentence "*Aum Mani Padmi Hoong*" is a form of prayer in universal use among the Hindu priesthoods; it may be rendered, "Adoration to God upon the Lotus, Amen." "It declares," says an eye-witness of some interesting "Arkite Ceremonies in the Himalayas,"* in Bible phrase, 'The Lord sitteth upon the flood; yea, the Lord sitteth King for ever.' "The primary idea is that of the Deity floating or moving upon the face of the waters. He sits upon a seat or throne, and this throne from being upon the waters, becomes a boat or ark. . . . The Lotus formed a seat upon which Brahma sits in the act of creating the world. . . . The 'Lotus Throne' of Buddha tells by its title that He who sits upon it is upon the waters. The lotus is never wanting upon the throne of Buddha."† But Brahmaism and Buddhism are corruptions of the pure and ancient faith of the world. These traditions had their origin in the same sources as the imagery of David's Psalms. They point backwards to the same past, and forwards to the same future, and indicate the universal hope of a restored theocracy, under which "the kingdoms of this world will become the kingdoms of our Lord and of His Christ, who shall reign for ever and ever."

R. BALGARNIE.

ARNALDO DA BRESCIA AND HIS RECENT COMMEMORATION.

THE celebration of the Sicilian Vespers for the first time after the lapse of six centuries in April, and the dedication of a magnificent statue to the memory of Arnaldo da Brescia in August of 1882, as well as the placing of a statue of Savonarola in the Hall of the Signoria at

* *Good Words*, September, 1866, p. 601.† *Ibid.*, with Illustrations.

[CATHOLIC PRESBYTERIAN, August, 1885.]

Florence are events significant of the new reign of liberty in Italy. The people at last may express their convictions, and they do it with enthusiasm—with the passionate fury of a long-repressed desire. The chrysalis which has lain hidden long in darkness bursts its bonds, and comes forth a brilliant and joyful butterfly. The Sicilian Vespers, viewed in the light of reliable history and unprejudiced truth, is no longer a conspiracy incited by John of Procida, but the revolution of an entire people against the evil government which was oppressing them, and the intrigues of the Papacy with a foreign prince to deprive them of liberty.

Savonarola was not a fanatical and mistaken dreamer, but a reformer and a martyr. Arnaldo was not a seditious and pestilential heretic, but the glorious precursor and prophet of these very days which finally behold his dream realised.

Oh glorious dream! Oh happy days! which, even to have seen in vision, it were worth suffering the martyr's death and lying low under the altar for more than seven centuries!

To have seen that brilliant August day, when every patriotic citizen of Brescia, his native Lombard city, went to the ancient public square where he once poured forth his burning words, would have more than repaid brave Arnaldo for all his sorrows. To the hunted friar, driven from Rome by the unmerciful hatred of a Pope acting on the superstitious fears and base cowardice of the Roman people, murdered at night on the banks of the Tiber, this would have been a vision of the celestial spheres.

Not all of Arnaldo's conception is yet fulfilled, for the dogmas of the Roman Church remain the same, or new heresies are added; but the people are emancipated; the temporal power is, we hope, ended, and a government founded upon truth and justice is established.

Not only were the patriots of Brescia there when the statue was uncovered, but all Italy took part in spirit in the ceremony, and five Ministers of State were present.

Brescia, the "lioness" of Lombardy,

"Dolce nido ai giusti

E ai magnanimi,"

honours Arnaldo at last above all the other noble patriots and martyrs that have been born in her. Near Porta Torrelunga, in the middle of a large piazza, the misty Alpine heights mingling with the blue clouds of Lombardy behind, stands the monument.

It is forty-two feet in height, and one of the largest and most beautiful in Italy. It represents the Reformer in his friar's habit reaching to the feet, and the cowl upon his head. He is in the act of addressing the crowd, and his arms are extended in eloquent gesture. The face seems inspired, and the whole attitude is majestic and severe. The folds of his tunic fall stiffly down the body, recalling the ancient Greek

CATHOLIC PRESBYTERIAN, August, 1883.]

style—well adapted to the character of Arnaldo, and to his period. This work of the sculptor, Odoardo Tabacchi, addresses the intellect not less than the eye, and in the firm, scornful, half-smiling mouth, the bold eye, the severe and eloquent face, the manly gesture and position, expresses the character of Arnaldo. This tall, thin friar, impetuous in speech and generous in action, was the figure evoked from the misty depths of history by the great Florentine poet, Niccolini, to express the hatred of the Italians for the temporal power when as yet, to speak openly was not permitted.

The pedestal of the statue, made from the designs of Tagliaferri of Brescia, is in the Lombard style of architecture of the thirteenth century. Three steps, and above them a solid base, are of red sandstone, above these is the first part of the monument in white marble, with columns at the corners of grey marble, and enclosing four *alti-rilievi* in bronze, representing scenes in the life of Arnaldo.

Above this is another order of the monument with inscriptions; and, surmounting all, the bronze statue, twelve feet high.

The first of the four reliefs shows Arnaldo standing upon the ruins of a fallen edifice with the Bible raised high above his head. In the back-ground is the tower of the City Hall and the ancient Cathedral of Brescia, and in front the listening people.

The second bronze represents the Reformer in a church of Paris, defending his teacher and friend, Peter Abelard, from the accusations of Saint Bernard.

The third is a scene in the Roman Forum, near the Arch of Titus, where an immense auditory hangs spell-bound on his eloquent words; and the last is the death scene, where Arnaldo appears bound and near the fatal funeral pile, yet fearless of death and more firm than the trembling judge who reads to him the Papal sentence.

Arnaldo addressed the Roman populace during the five years preceding his capture and death chiefly at the Campidoglio and at the Piazza dei Santi Apostoli. The precious alabaster bathing vase, broken at one end, which he used as a pulpit, was discovered in the levelling of the Piazza made in 1853, and was removed to the Vatican, where it now stands in the hall of the Giove Verospi. The bust of him who it is believed was martyred in the Piazza del Popolo below, has now an honourable place among the revered of the nation on the Pincian Hill, and a marble tablet will be placed in the Piazza.

The city of Rome sent one of her councillors to the celebration of Brescia, and contributed a costly mosaic for the lottery which, strangely enough, formed a part of the festival.

These honours, tardy though they be, are disagreeable to the clerical faction, which has not yet resigned itself to the new order of events, and which, seated in the Vatican, under the control of the Jesuits, unceasingly conspires to regain the lost temporal power.

Every effort is directed to this end. At a recent Catholic Congress

[CATHOLIC PRESBYTERIAN, August, 1883.]

held in Germany, it was decreed that the first duty is not to observe the precepts of the Gospel, but to establish the independence of the Church ; that is, the dominion of the priests. A late number of a Jesuit paper threatens a popular revolution to re-establish the temporal power ; the meaning of which probably is an attempted union of the priesthood with socialism.

The truth is they still fear their victim, and the name of Arnaldo is as odious to the Jesuits now as it was in 1155 to Adrian IV. the English pope.

His ashes, thrown into the Tiber to prevent that generation of Romans from venerating the remains, were blown upon the air, and millions now revere his memory.

The separation of the spiritual from the temporal power ; the poverty of the clergy and the simplicity and purity of their lives ; and a return to the doctrines of the primitive Church were the ideas of Arnaldo ; and, although his life was sacrificed, the truth gained strength not only in Italy, but in other countries of Europe, and in England.

A long and noble list of poets, patriots, and martyrs is that of Italy.

Dante reproves the cupidity of the Popes, and places the Orsini in hell because he was "*Cupido sì per avanzar gli Orsatti.*"

Petrarch addressed an eloquent poem to Cola di Rienzi, the Roman tribune—

"Un signor valoroso, accorto e saggio,"

who strove to restore the liberty of Rome.

Petrarch also wrote the three sonnets which will remain as a fiery reproof to the corruption of the Papal Court of Avignon.

And so on to our own times poet after poet has inveighed against the temporal power and the corruption of the Papal Church, which were the themes of the discourses of Arnaldo.

Says Giambattista Niccolini in his immortal tragedy—

"Non lice al clero posseder, gli basti
Con pochi cibi a sostener la vita
Quanto gli offre il fedel."

"The priest should possess nothing. Let him live frugally on what the devout offer him."

The figure of this poor monk is conspicuous even in the midst of the great events which signalised the twelfth century. It was the century of the second and third crusades, the period when the feudal system was first shaken and the rights of the cities were asserted. Yet the history of many years of Arnaldo's life is unknown, and only a passing notice by the historians and biographers of the century throws a fitful light here and there upon his career. Even the exact year of his birth is unknown ; his biographer, the Brescian priest Guadagnini, fixing it in 1105, while others think it was in the last years of the preceding century.

CATHOLIC PRESBYTERIAN, August, 1883.]

Ottone of Frisinga, the uncle and chronicler of Frederick Barbarossa, mentions him occasionally; Saint Bernard, although his enemy, throws the clearest light upon the austerity and purity of his life; John of Salisbury, a member of the court of Pope Adrian IV., gives some idea of his doctrine; and so here and there the student has gathered the few data for the biography of Arnaldo. But this obscurity whets curiosity, and spurs the admirer to industry in searching the chronicles of that period.

The task of sifting the chaff from the wheat in what remains to us, of clearing his name from the calumnies that have been heaped upon it, and of bringing to the light an Italian glory which some had tried to bury in darkness and forgetfulness, has its own charm to generous minds.

Like a precious jewel, lost at night and covered in the mud, they seek it, take it up, clean and polish it, restore its beauty, and set it in its rightful place on the bosom of the fair lady of their dreams—Italy.

He was born in the city of Brescia, according to Ottone of Frisinga, and not in a castle or village near as some have believed, and probably belonged to a family in easy circumstances, as he had made theological studies, and become a member of the Augustine Order before going to France to study under the direction of the famous teacher, Peter Abelard.

Some assert that he was noble, but without giving any authority; and it is mere conjecture that he went to Milan and Bologna to pursue his studies under the celebrated Irnerio. It is certain that he studied with Abelard, the accomplished scholar, the elegant cavalier, to whom the youthful students of France and Italy gathered, won by his new doctrines, and charmed by the grace and eloquence with which he expounded them.

Freedom of thought was the theory of Abelard eagerly received by his followers, and especially by Arnaldo, who, with the strong sense of the Italian, did not hesitate to apply this principle to a practical conclusion. "Neither long distances," says the Abbot Foulques, "nor the summits of the highest mountains and deep valleys, nor perilous and inconvenient roads, prevented these eager youths from going to Abelard," and we know that among these was Arnaldo. The young monk of Brescia, nourishing in the silent, cloistral life, aspirations for sanctity and development of intellect, thought he saw in the reported excellence of Abelard's teaching new means of progress, and hastened across the Alps to profit by it.

He became the friend and fervent upholder of Abelard, holding fast to whatever of sound doctrine was contained in his teaching, and finally dying for it even when the master himself failed to maintain it.

Saint Bernard represents them as "joined together against God and Christ like two serpents coiled tightly together; corrupt in their own

[CATHOLIC PRESBYTERIAN, August, 1883.]

studies, and corrupters of the simple; perturbers of customs, and contaminators of the purity of the Church."

From Paris, where lived his Eloise, Abelard fled to the Badia of San Dionigi, the fame of his learning and brilliant genius still attracting scholars notwithstanding the romantic tragedy which, not less than his doctrine, has made his name famous. But the philosophical theories and the religious dogmas he propounded displeased his superiors, and he fled from one refuge to another until he finally selected a deserted place called Nogent, which did not yet belong to the crown of France. There he constructed an oratory of canes and straw which he dedicated to the Trinity, but afterwards when his scholars once more gathered around him he called it the Paraclete.

These students of philosophy and religion had discovered a germ of truth that was destined to grow into a noble tree. "They lived in simple huts in the forest, eating only vegetables and bread, spreading their simple meal upon the green sod and sleeping at night on straw."

This hermit life was interrupted by the tempests which burst over Abelard on account of his doctrines. He left the Paraclete, and it soon became the abode of the Abbess Eloise with her nuns, while Abelard went to Brittany, and Arnaldo returned to Brescia.

The mystical theology and philosophical ideas of Abelard were sifted by Arnaldo, who studied them by the light of the sacred Scriptures.

From 1128 until 1139, his life in Brescia was an active crusade against the vices of the clergy. No mystic doctrines or learned dogmas were the themes of his impassioned discourses to the people, who were enraptured by his eloquence; but a practical reform of the Church and a return to primitive Christianity. He returned full of enthusiasm and anxious to impart his thoughts to his fellow-citizens. His enemy Saint Bernard even, while denouncing and reviling him, has left a portrait of him worthy to be that of an apostle.

"The spirit wears out the body; no life is more severe than his. He is a man who seems neither to eat nor to drink; he seems never hungry, and his only thirst is thirst for souls."

An anonymous historian of the Pontiffs says that he was austere and too rigid in his mode of life; that he lived upon little, fasted continually, and was never idle. His words were "honey;" his speech was "like a flood;" he was "rich in imagery, vehement—a wonderful orator." We are told that his "genius was remarkable, his sense of duty delicate, his soul courageous; that he was a finished scholar and very learned in the Holy Scriptures, which he studied continually." With more practical wisdom than his great contemporaries, Saint Bernard and Abelard, the former of whom inveighed equally with him against the vices of the clergy but without finding the remedy, he saw that the cause of this corruption was the possession of wealth and temporal power, and the diversion of gifts made by rich members of the Church to the exclusive use of the priests. This truth had long been evident

[CATHOLIC PRESBYTERIAN, August, 1883.]

to a few reforming spirits in the Councils and in the Church, and the idea of the separation of the temporal from the spiritual power had been desired even by one of the Popes—Pasquale II. The merit of Arnaldo lay in popularising the idea—or, as Gregorovius expresses it, “the progress which this ancient dispute made was that it descended from high places to the people in the public squares.” Not only Arnaldo, but his era was at war with the pretensions of the Roman Church, and there was a general political and social movement. The struggle between the people and their Bishops agitated Brescia during the years after Arnaldo’s return from France. The city for half-a-century had been the scene of scandalous civil wars, the Bishops ambitiously striving to become its temporal lords. They led armies, commanded fortresses, and directed battles. Two bishops were driven into exile by the people, and the third—Maifredo—was opposed, in new intrigues against the rights of the people, by two consuls, and by Arnaldo.

Repairing to Rome in the year 1139, Maifredo procured from the Lateran Council and the Pope an order to silence Arnaldo, and when, on his return, armed resistance was opposed to his entering the city, this was converted into a decree of exile to the chief of the rebellion. Arnaldo fled to Paris, where he defended Abelard at the Council of Sens, in 1140; and when the master weakly abandoned his doctrines and became reconciled to the Church, Arnaldo continued the school which he had left, and taught for some time in defiance of his persecutors, in Paris. But he was without means, his scholars also were all poor, and his audacity was soon punished by a decree of banishment from France. An exile from Italy and from France, he found refuge in friendly Switzerland; and there, at Zurich, four centuries before Zuingli, he preached truth from the pure fountain of Scripture. The persecuted exile found a friend in Zurich in Guido of Castello, a Cardinal Legate to Germany, who had formerly been a disciple of Abelard.

The hatred and ingenuity of Bernard followed him even here. He warns Guido that “Arnaldo’s word is like honey, but his doctrine is poison; that his head is like that of a dove, but he stings like a scorpion. He is the man whom Brescia vomited out, Rome abhorred, France and Germany cursed, and Italy refused to harbour. To be kind to him is the same as to contradict the commands of the Pope and of God.”

Five years were spent thus, probably in teaching,—the resource of so many exiles.

The foreign language may have prevented him from exercising the same influence by his preaching as in Italy, and we next hear of him at Rome. The honourable Bonghi in his recent exhaustive study of all that is known of Arnaldo, suggests that he came as a penitent, weary of exile, content to retract the doctrines which he had so warmly exposed, and willing to express his contrition, as John of Salisbury asserts, “by

[CATHOLIC PRESBYTERIAN, August, 1883.]

fastings, watchings, and prayers in the holy places of Rome." That he yielded in this is possible, but that he basely retracted, or that he "came in the garb of a penitent," is difficult to reconcile with the part which he immediately took in the revolution of the Romans against the same Pope, Eugenio III., who had granted him the absolution and permission to return to Italy.

The obscurity that veils great part of Arnaldo's life conceals the manner and the motives of this appearance in Rome. But the bold and devoted character of the man, and his apostolate among the Romans for the same ideas which he had heroically advocated in Paris and in Brescia seem to disprove any idea of base retraction or submission to his bitter enemy Saint Bernard, the friend and preceptor of the Pope.

The history of the resistance of the city of Rome at this period to the power of the Pontiffs is a series of fierce contentions—of battles in the streets and at the bridges; the Pope shut up in the Leonine City, or issuing forth to battle only to be killed, like Lucio II., by a stone in the forehead at the foot of the Campidoglio.

Inspired by the memory of past greatness, and restive under the hard yoke of the priests, the Romans established a city government, and elected Giordano, one of the nobles, to the chief office. The ancient formula, *Senatus Populusque Romanus*, became once more a reality. Arnaldo proposed the election of a new emperor instead of the German Frederick Barbarossa, and invited 2000 peasants into the city to aid in the revolution. But the nobles, displeased with these plebeian allies, then united with the Papal adherents still left in the city, and made peace with the Pope. They would not betray Arnaldo, however, and protected him although he had been excommunicated.

The accession of Nicholas Breakspear, the only English Pope, under the name of Adrian IV., soon altered the position of Arnaldo. This fierce successor of Saint Peter, determined to obtain possession of the enemy of the Papacy, laid the city under interdict, and that in the beginning of Holy Week. No baptisms, no marriages, no processions with gorgeously-dressed priests and attractive music, no masses, no absolution were permitted. A funereal silence settled upon the city, and the superstitious populace at last constrained the Senators to visit Adrian in San Pietro, and promise the expulsion of his foe. Again Arnaldo took the way of exile, and fled to the Campagna, where he was captured by some priests, and kept prisoner in a convent.

Powerful viscounts, who were his friends, besieged the convent, and carried him away to their castle, and there he appeared to be in safety. But Adrian would not be thus baffled of his prey, and when Barbarossa came sweeping down from Milan to be crowned by him at Rome, he asked, as one of the signs of friendship, that he should find and deliver up Arnaldo.

Minister Baccarini in his discourse at Brescia, well said: "The long

CATHOLIC PRESBYTERIAN, August, 1883.]

struggle between the Papacy and the German empire, lasting eight centuries, had frequent truces, when they made peace, not to 'give to God the things of God, and to Cæsar the things of Cæsar,' but to oppress Italy together."

The unholy friendship of Adriano and Frederick was cemented by the blood of a noble victim, whose cruel death Frederick too late regretted, as he saw that the orator and reformer might have been useful to himself. The young Emperor took prisoner one of the viscounts and a threat to put him to death soon resulted in the betrayal of the confiding guest.

Arnaldo was taken to Viterbo, and there condemned to be hung; the body was then to be burned, and the ashes scattered in the Tiber, so that his followers should not be able to make relics of the remains. It is not certain that this decree was executed at Rome, although that is the popular impression. It is certain, however, that Arnaldo met death with firmness.

While the cord was already around his neck, and the wood for burning his dead body was being prepared, he was asked to retract his doctrines, and confess his sin, "as the wise do," says the poet-chronicler who records the scene, and was probably an eye-witness of it.

But he hopefully and intrepidly replied that his doctrine appeared to him good, and he did not fear to die for it, seeing in it nothing false, absurd, or hurtful. He then asked for a little time to pray, as he wished to confess his sins to Christ; and then, kneeling on the earth, with his hands and his eyes lifted to heaven, he groaned, sighed deeply, and silently commended his soul to God. All present shed tears, and even the executioners were moved to pity; but he did not weep, and resigned his body to death with courage.

Thus lived and died heroically the first but not the last martyr for the abolition of the temporal power, and the precursor of Wickliffe, Huss, Luther, Calvin, and Zuingle. His religious opinions were drawn from the same source as were theirs. He laid the axe at the root of the tree, and while Bernard only lamented the corruption of the Church, he boldly denied the priestly office to all who were unworthy of it, confessed to God only, and taught that the rule of conduct is found in the Scriptures.

"Happy that soul," exclaims Abelard, his friend, "which, meditating night and day on the law of God, is able to study all Scripture at its fountain. This is a pure brook, not a turbid stream running here and there."

SOFIA BOMPIANI.

AN UNSUCCESSFUL MINISTRY— JOHN RICHARD GREEN.

IT is impossible to read without deep emotion—emotion involving both high admiration and profound compassion—the sketch of the life and career of John Richard Green, now so well known for his histories of England, which Mr. Gell has given in the *Fortnightly Review* for May, 1883. We find the portrait of a man of many gifts, of a singularly sympathetic and tender heart, one who soared high above the region of shams and conventionalities, who was full of high enthusiasm directed to noble ends, and who spent his energies unweariedly in efforts to do the greatest good he could think of to the neediest class of his fellow-men. We find him,—brilliant scholar as he was, with a remarkable enthusiasm for historical study,—devoting himself to the Christian ministry because he deemed it the best sphere for useful work ; and spending the best ten years of his life in intense and unresting efforts to improve that Slough of Despond—the East End of London. We see him toiling day and night in the Great Dismal Swamp till consumption made him its victim, and compelled him to give up that course of active life to which he seemed to be called, and confine himself to the quiet work of the literary man. Unhappily, we see traces of another process that seemed to advance simultaneously with the loss of health—the loss of faith in the great doctrines which a clergyman of the Church of England professes to believe. The distress which his career gives us lies in the thought that, as the outward man perished, the inward man was not renewed, in the apostle's sense, day by day. However firmly he believed in the sincerity of the great heroes of the faith whose deeds he chronicled in his Histories ; however strongly he was convinced that it was through their mighty faith in God, and in Jesus Christ His Son, that the Puritans leavened the English nation of the seventeenth century with its deepest elements of strength and goodness, he does not seem latterly to have had any faith in the objective realities of the Gospel ; nay, it seems doubtful whether he even held the position of a theist. The career of such a man is intensely touching, and, in the same proportion, profoundly instructive. There must surely have been a great defect in the considerations that first induced him to give himself to the Christian ministry. Somehow, success was denied even to his most earnest, sustained, and self-denied efforts ; and he was led ultimately to think of Christianity as a failure, and the Christian ministry as an incapable instrument, an instrument that would never succeed in civilising and Christianising such regions as the East End of London.

CATHOLIC PRESBYTERIAN, August, 1883.]

From Mr. Gell's sketch we learn that Mr. Green was born at Oxford, we suppose a little more than forty years ago ; that he was familiar from his youth with all the famous Oxford figures—Pusey, Newman, and the other men who were instrumental in the mediæval revival ; and that, while he did not accept their views, he was touched by the new grace with which they invested religion. He seemed to form a very independent opinion of Oxford,—“With all its faults of idleness and littleness, there is a certain charm about Oxford which tells on one—a certain freshness and independence ;” he liked it so far, but was not satisfied with it. There was much about it to stimulate his historical spirit, but even the gratification of that spirit did not seem to him a sufficiently great purpose of life ; the soul within him swelled and struggled under impulses of a far higher kind. Seeing a vast work of moral and spiritual reform to be done in England, he was attracted towards the ministry of the Established Church as affording the only position in which he could hope to do such good as he desired among the people. The writings of Frederick Maurice had helped him to this conclusion, and Mr. Gell tells us that he was constantly repeating the sentiment that the Church of England was “the avenue, and the one avenue, through which moral truth and moral enthusiasm could be diffused through the mass of the people.” His first charge was a very desolate parish at Hoxton, where the vicar had been suspended, and where the whole work of the parish lay ruined and disgraced. In a few months, through his attractive preaching and the ornate service which he established wherever he went, a congregation was gathered. “He preached,” says Mr. Gell, “with the deepest thoughtfulness and most serious utterance upon the problems of the daily conduct and morals and aspirations of the men before him, reasoning chiefly of temperance and justice rather than of judgment to come.” His idea was, to use his own words, “that high thinking, put into plain English, was more likely to tell upon a dockyard labourer than all the ‘simple Gospel sermons’ in the world. His sympathies were plainly with Broad Church, not Evangelical views.

“With interruptions,” says Mr. Gell, “caused by ill health, Green spent what he always called the best ten years of his life in fighting the battle of religion and civilisation amidst the teeming social chaos of the east end, and in a hopeless effort to impress that ever changing, ever swelling tide of population with which the industrial transformation of our age are drowning the modern city. . . . Green broke down, as many another is breaking down in similar toil, under the hopelessness of overtaking the work, the inadequacy of the support, the solitude, the discouragement, the squalor. His was a nature which could not take rest whilst any work remained to be done, and in the east end the work of a parson of genius was no less than infinite. Into each position to which he was appointed—St. Barnabas, Holy Trinity, Hoxton, a mission curacy of St. Peter's, Stepney, and finally the neighbouring vicarage of St. Philip's—he threw himself with the whole energy of his nature, and from each in turn, after an effort more or less prolonged, he withdrew with shattered health.”

[CATHOLIC PRESBYTERIAN, August, 1883.]

Some idea of his manifold interests and troubles may be got from his account of an east end vicar's Monday morning.

"All the complicated machinery of a great ecclesiastical, charitable, and educational organisation has got to be wound up afresh and set agoing again for another week. The superintendent of the Woman's Mission is waiting with a bundle of accounts, complicated as only ladies' accounts can be. The church-warden has come in with a face full of gloom to consult on the falling off in the offertory. The Scripture-reader has brought his visiting-book to be inspected, and a special report on the character of a doubtful family in the parish. The organist drops in to report something wrong in the pedals. There is a letter to be written to the Inspector of Nuisances, directing his attention to certain odoriferous drains in Pig and Whistle Alley. The nurse brings her sick list and little bill for the sick kitchen. The schoolmaster wants a fresh pupil-teacher, and discusses nervously the prospects of his scholars in the coming inspection. There is the interest in the Penny Bank to be calculated, a squabble in the choir to be adjusted, a district visitor to be replaced, reports to be drawn up for the Bishop of London's Fund and a great charitable society, the curate's sick list to be inspected, and a preacher to be found for the next Church festival."

When such a calamity as cholera sent its panic through the district, or when, on a sudden, trade collapsed, employment ceased, and half-a-million of people were brought to the edge of starvation, we may well believe that the east-end parson's energies were so overtaxed that an utter breakdown would have been the most probable result. But amid all these distracting toils and cares, Mr. Green bravely held on his way while health lasted. And all the while he was prosecuting his studies for a "History of the Angevin Kings." More than that, he was hard pressed for money. The work of the district demanded an outlay far beyond its resources. Getting £300, Mr. Green was spending £700. If one year there was a deficiency in the school fund of some £43, he had to pay it out of his own pocket. How was this to be done? By writing two articles every week to the *Saturday Review*, and other articles besides, which after a hard day's parochial work would consume several hours of the night and rob him of half his sleep. His wonderful power and facility as a writer, his brilliancy, his humour, his sarcasm, made this for the time being a positive enjoyment, but how it drained his strength and prepared for the final breakdown may readily be imagined. Meanwhile, Mr. Green was not achieving the kind of success he desired.

"Starting with the idea," said one of his comrades in work, "that Christianity as a spiritual power ought to attract the people, we could not but see our failure. Brimful of work, eloquence, and power, Green, I have no doubt, felt that he could make no commensurate impression on the masses about him. Those were awful days. Protestantism, in its most repulsive aspect, denounced every attempt to improve services; while we knew that an imbecile had only to put on a green garment one day, and a red one the next, to attract more people than all the arts of humanism. We certainly failed in so far as we attempted to appeal to the people by an application of Christianity which not one of us, by the way, had thought out."

Finding his public services unavailing, Mr. Green fell back on

CATHOLIC PRESBYTERIAN, August, 1883.]

personal friendship and influence. He made friends of the people, tried to get into sympathy with them, planned amusements for them, took them excursions, got up penny readings without the penny, and did everything he could to attract and interest them. Any cases of success were but as a drop in the bucket, and even in reference to these, he felt more and more that this was not the way to influence the parish. Besides, his difficulties as to creed were multiplying, and his discomfort was increasing. In 1869 things came to a crisis. He resigned his living.

"There was to be no more toiling after impossibilities, no more tilting against prejudices and stupidities with the daring delicate lance that shattered itself upon them in vain, no more self-squandering upon people whom he could not deeply touch, and upon ephemeral journals that were forgotten in a week. He would henceforth write his book. But he retired from the post he had so bravely held a broken man."

He retired to write those histories with which his name is so honourably connected. But, as far as appears, he had ceased to believe in the mission of the Christian minister, and in the power and even in the truth of Christianity itself. He did not hold any longer with the Apostle that the Gospel was the power of God unto salvation to every one that believeth, nor could he believe with the prophet that in connection with it the influence was to be found by which "the wilderness and the solitary place would be glad, and the desert rejoice and blossom as the rose."

Yet the very thing which seemed impossible in the east end of London has been done elsewhere. The Fiji Islands have undergone a wonderful transformation. Madagascar and many districts of the African Continent, the wild islands of New Hebrides, and the Hawaiian Archipelago have yielded to the Gospel, and became new creations in Christ Jesus.

Dr. Chalmers did not find the West Port of Edinburgh so hopeless a field. Mr. Moody was not so discouraged amid the drunkards of Glasgow. The Salvation Army have taken their own grotesque ways of attacking people, but they have met with more solid success than Mr. Green and his fellow-workers achieved. Why did Mr. Green not do better? He had ability, zeal, enthusiasm; he had the best position, as he often said, for civilising and Christianising the masses; he had sympathy, heart, intellect, manner, learning, all on his side. Why then did he fail?

For two reasons, as it humbly seems to us. In the first place he had not a sufficiently clear and encouraging message for the people. We know what is implied in his disparagement of simple Gospel sermons. We know what is meant by the stress laid on the humanities and the present duties, and the aspirations of men wishing to live better. All this manifestly implies that Mr. Green was not in sympathy with evangelists of the Wesley and Whitefield type, albeit these have reached peoples' hearts and changed their lives.

[CATHOLIC PRESBYTERIAN, August, 1883.]

We are quite aware of the defects often connected with evangelistic ministrations. But the way to remedy these defects is not to take away the heart from the message of the Gospel. There is ample scope for introducing the humanities and present duties, and the aspirations of men's hearts,—for attending to all these in connection with a due place for the doctrine of Christ and Him crucified. Expectations may easily be raised of a transformation of human life by means of preaching which gets as close as possible to the interests and aspirations of humanity, but does not contain a doctrine of atonement, or a doctrine of the Holy Ghost. Mr. Gell tells us that Mr. Green found the system of Maurice too confined, and that he ultimately burst through it. His experience was painful but valuable. When we give up the atonement and other doctrines as being repulsive to man's reason, we are not at the end of the process. Further sacrifices are necessary, and at length all supernatural religion comes to be thrown overboard.

Mr. Green's other error we conceive to have been that he thought that spiritual power resided in things that have no such power; while he overlooked the true source of power, the real secret of success in the Christian ministry.

He attached a great deal of importance to the position of a minister in the Church of England. "*Ecclesia Anglicana*" was a wonderful instrument, if it were only rightly worked. It was the only instrument capable of "elevating the democracy to a loftier conception of the import and significance of life and duty." If it had failed formerly in the east end from being badly worked, it could not but succeed well if it were worked better. *It was* worked better, and yet it did not succeed.

More than this, Mr. Green overlooked the great fact, revealed by the risen Saviour to His apostles, that men receive ability for their work in the ministry only when they are "endued with power from on high." If ever our Lord uttered plain words, it was in making this statement. The proceedings and success of the early Church were a lesson to the Church of all time that men could succeed in turning sinners from the evil and error of their way only when they were the instruments of the Holy Ghost. Broad churchmen may stamp this doctrine as fanatical, as belonging to an exploded system. But that it was taught by our Lord cannot be disputed. That the experience of the Church has confirmed it from age to age is equally plain. We may join very thoroughly with Mr. Green and others in pronouncing Christianity a failure—*when not worked by men endued with power from on high*. The highest social influences, the greatest earthly advantages, the patronage of the highest names, the use of the noblest gifts, must fail if this great condition of success be overlooked. Systems, organisations, the co-operation of every friendly influence, material, intellectual, and social, will fail if the attitude of the worker towards the Holy Spirit does not correspond to that of the Apostolic Church. Invaluable though such things are as secondary aids, they are often the occasion

CATHOLIC PRESBYTERIAN, August, 1883.]

of great evil, by being leant on as primary influences. The Church is in the true way to effect a vital change only when her deepest feelings find expression in the words, "Not unto us, O Lord, not unto us, but to Thy name give glory."

Is there no great lesson here for young ministers entering on their life-work at home, to say nothing of missionaries going out to labour among the heathen? The love of work, that seems to be a symptom of the time among young ministers, is a valuable and promising feature. How infinitely more ground have we for hope when men enter the priest's office, not to eat a bit of bread, but eager to be useful, intent on labour, full of the purpose—

"To scorn delights and live laborious days."

"To him that hath shall be given." As a rule when young ministers have this desire, light may be expected to be given them to guide them in the exercise of it. But the case of Mr. Green and similar cases show that this is not to be depended on in every case. And may there not be others at this day going forth to grapple with their work under the same misapprehension as to the source of power that were so fatal to him? Perhaps it is not every one that has Mr. Green's high ideal of what constitutes success, or his vivid apprehension of failure. To make the service attractive and gather people to the church, and while they are there to bring them under a mild, general Christian influence, is all that some men aim at. But, after all, the renewal of hearts, the transformation of lives, the elevation of the tone of moral and spiritual life, is the only true success. It is this that so emphatically needs spiritual power. It is this that makes many ministries comparatively barren and unfruitful, even amid much apparent activity. Preparation for the ministry may be very varied and full; the equipment of theological institutions may be very complete; the desire in young bosoms to be engaged in useful Christian work may be very strong; but, after all, we see that the most active and outwardly successful ministry, when weighed in God's balance, will be found wanting, unless profound heed has been given to the Lord's word,—*"Ye shall receive power after that the Holy Ghost is come unto you."*

LAND TENURE IN BIBLE TIMES.

III.—THE HEBREW SYSTEM.

IN seeking to trace the land systems of Scripture, we have already come somewhat incidentally in contact with the Hebrew herdsmen, amid the wolds of Canaan and in the pastures of the Delta, and we have now to consider the land system of the Hebrew people themselves when they become a settled community in their promised land.

[CATHOLIC PRESBYTERIAN, August, 1883.]

It is no mere coincidence that, at the precise moment of history when Joseph, the Israelitish Viceroy of Egypt, is revolutionising the land system of that country, the Israelites are themselves compelled by famine to leave their homes in Canaan and seek an abode in Egypt. Neither is it an accident that when, after the consolidating influences of four centuries of Egyptian life during the most brilliant stage of Egyptian culture, the Israelites were led forth from the land,—a nation, and not a tribe,—their leader was one who was nurtured at the court of the Pharaohs, and “instructed in all the wisdom of the Egyptians.” These are circumstances which manifestly illustrate the movements of that “Divinity” which “shapes the ends” of nations, as of individuals, and works out the “increasing purpose” that runs through and unifies all human history. The influence of Egyptian elements upon the institutions of Israel are nowhere more marked than upon their land system.

It may be noticed, in passing, that the Israelitish land system is the only one which, as we shall afterwards more particularly see, was complete at its institution or promulgation. All other land systems have been the outcome of the circumstances and conditions of the peoples among whom they prevailed, and have been varied, modified, or developed with the successive changes in the circumstances and conditions of these peoples.

Anything approaching an exhaustive treatment of this subject would involve an inquiry into many points which cannot be embraced in the present paper. All we can hope to accomplish is, after briefly glancing at the general condition of the Israelites at their entrance into the Promised Land, and at the peculiar features of that land, to give a brief exposition of their land system.

We must bear in mind that the Israelites at the time of their entering Canaan, were not an undisciplined horde, but a nation of about two millions, with laws and institutions, a graduated system of officers and courts of law, and a national religion in full operation. For this people an appointed territory waited to be conquered. That territory extended from the Euphrates on the east, to the Mediterranean on the west; and from the entrance of Hamath, at the northern extremity of Lebanon, on the north, to the river of Egypt on the south. Now, the country comprehended within these limits is perfectly unique; it possesses features unparalleled in any other portion of the world. Within its limits are to be found the characteristic qualities and features of every quarter of the globe. Sea and desert, mountain and plain, hill and valley, tropical, temperate, and arctic regions; the phenomena of all these are brought together within the narrow compass of the Promised Land; so that Palestine has not inaptly been termed “a sampler of the world, a museum country, many lands in one.” “Set in the midst of all other lands,” the covenanted territory of the Israelites presents an epitome of them all. It was, therefore, peculiarly fitted to be the home of a

CATHOLIC PRESBYTERIAN, August, 1883.]

divinely chosen race, and the scene of a divinely prescribed constitution, that were to be world-wide in their ultimate influences.

I. The *first* and fundamental principle of the land system prescribed to the chosen people who were to inhabit this typical land was, *that the land belonged to Jehovah, and was to be held by the people immediately of and under Him, as their Sovereign and paramount Superior and Lord.* "The land is mine, saith the Lord: ye are strangers and sojourners with Me."

The direct and immediate relation of Jehovah to the people is, indeed, the fundamental principle of the whole Mosaic legislation and polity. Jehovah was, to the Israelites, not a metaphysical conception, but a personal reality. He was a veritable Person, who bore a special and peculiar relation to them. He was the "God of their fathers," Abraham, Isaac, and Jacob. He was their deliverer from Egyptian bondage. He had accompanied them throughout the long journey interposed between the servitude of Egypt and the free national life of Palestine, manifesting His presence in visible form, and working miracles for their deliverance, sustenance, and advancement. And now, in reliance upon His promised aid, they were entering upon the land which, centuries before, He had promised to their ancestor. The land was, therefore, in a very peculiar and emphatic sense, the Lord's; and it was as His people, owning Him as their Sovereign, that the people were to hold it. In this we have a manifest analogue to the essential characteristic of the Egyptian land system—the ownership of the crown—only sublimated, spiritualised, raised into that atmosphere of "practical divinity" which pervades the whole Mosaic economy. Just as really as the soil of Egypt was held to belong to Pharaoh,—just as really as Pharaoh was acknowledged to be the paramount owner of the land,—just as really as the peasant cultivators of Egypt recognised the proprietorship of Pharaoh,—so really was the soil of Palestine held to belong to Jehovah, so really was He to be acknowledged as the Sovereign Proprietor of it all, and so directly and practically were the Israelites to hold and cultivate it under Him.

The Divine ownership of the soil—the recognition of all right to it as flowing immediately from God—was, with the Israelites, no empty legal fiction, brought in to crown a speculative theory; but it was the most vital and all-pervasive principle of their polity. It was the foundation of their national constitution. All their obligations and duties were measured by it. It gave sanction to their laws. The prohibition to use the first three years' produce of fruit-trees; to engraft one plant upon another of a different kind; to sow with mixed seeds; to remove landmarks; to add field to field; to alienate the soil; the offerings of the first-fruits and firstlings; the tithing of their produce; the law as to gleaning; as to taking casually of the fruit of another man's vineyard or field; the Sabbatic or fallow year, and the jubilee; the sacred festivals of the Passover, the Pentecost, and the

[CATHOLIC PRESBYTERIAN, August, 1883.]

Tabernacles, which compassed the whole cycle of their agricultural year; the promises of plenty, when the skies should drop down fatness, and the earth yield her fruit in abundance; and the threatenings of drought and famine, when the heavens should be as brass, and the earth as iron;—all flowed and derived their significance and sanction from the principle that the land was not their own, but was held by them as the hereditary vassals of the Lord.

II. Flowing naturally—indeed one might say logically—from the principle of the Divine ownership of the soil, and its possession by the Israelites as the Lord's chosen people, is the next feature of the Israelitish Land System—viz., *the equal partition of the land among the whole families constituting the nation.*

In Numbers, chapter xxvi., we read that when the Israelites were numbered before their entrance into the Promised Land, and found to consist, exclusive of the Levites, of 601,730 men above twenty years of age, Jehovah said to Moses, "Unto these the land shall be divided for an inheritance, according to the number of their names. To many thou shalt give the more inheritance, and to few thou shalt give the less inheritance: to every one shall his inheritance be given according to those that were numbered of him. Notwithstanding the land shall be divided by lot: according to the names of the tribes of their fathers they shall inherit. According to the lot shall the possession thereof be divided between many and few."

It is to be noticed that, in the actual division of the land, each tribe was to receive its allotment in proportion to its numerical extent, distinct from the others; and that the tribal allotment was thereafter to be apportioned among the whole families composing the tribe, so that each should have its own definite share. Besides, it was subsequently provided that an allotment in the territory of one tribe should never become the possession of any member of a different tribe, so that heiresses or heiress-portioners, could marry only "in the family of the tribe of their father."

These subsidiary enactments, doubtless, had reference specially to the peculiar character and aims of the Israelitish constitution. They tended to preserve and perpetuate family and tribal traditions and sentiments; they facilitated the keeping of accurate genealogical records; they provided a basis for the practical operation of the law of jubilee; they promoted the self-government of the people by the graduated judicatories of the family and the tribe; and they, at the same time, welded the people into one compact commonwealth, by the bonds of an equal interest in the soil.

It is not unworthy of passing notice that, according to Herodotus (ii. 109), the soil of Egypt was "divided among the inhabitants, square plots of ground of equal size being assigned to all."

The land actually possessed by the Israelites never, at any time, comprehended the full extent of their covenanted inheritance. By their

CATHOLIC PRESBYTERIAN, August, 1883.]

failure fully to realise and pursue the high purpose of their national life, they fell short of the conquest of their complete inheritance. But the portion of the land actually divided by Joshua, at their entrance, has been computed at twenty-five million acres, giving over forty-one acres as the extent of the several allotments.

It is obvious that, under such a system—a system involving the equal partition of the whole land, in moderate allotments, among the whole families of the nation—there was no room for any separation between the *possession* and the *cultivation* of the soil. Each family had its own landed inheritance, sufficient in extent to stimulate and reward the industry of its members, and to render them independent of the others. The land had not to provide for the proverbial “three profits;” but was cultivated by a numerous class of resident cultivators, who themselves enjoyed the full fruits of their industry and skill. Accordingly, it is not until after the exile—when the unity of the nation was irretrievably broken up, and when the land was no longer held under the original tenure—that we find the traces of anything like the contract of location or lease—the letting of land by its possessors to a separate class of cultivators.

This system, as Professor Blaikie remarks,* was “equally opposed to the accumulation of overgrown properties in the hands of the few, and to the loss of all property on the part of the many. The extremes of wealth and poverty were alike checked and discouraged, and the condition eulogised by Agur—a moderate competency, neither poverty nor riches—became the general condition of the citizen.”

It is, of course, impossible here even to glance at the much discussed question of the relative merits of an aristocratic or a peasant proprietary, of large or small landowners, of extensive or limited farms. But it is interesting to notice that, in the Israelitish land legislation, we have precisely and practically that system of peasant proprietary which we find existing and flourishing in many countries, and to which not a few of those who have given the most independent, and thoughtful, and earnest attention to the matter, look for the solution of the difficulties which are gathering around the subject in our own land.

III. The next feature of the Israelitish land system is, *That the return to be made by the people for their lands was precisely the same as that which Joseph fixed to be paid by the Egyptian crown tenantry—viz., one-fifth of the gross annual produce.* In the case of the Israelites, however, this fifth was divided into two-tenths, and its payment was prescribed in a form breathing the spirit rather of grateful religious acknowledgment than of strict legal exaction. It will be remembered that, under the Egyptian system, the priests had certain lands appropriated to them for their support, which they farmed out to tenant cultivators. In the Israelitish legislation, however, the Levites, the

* “Old Testament Light on our Social Problems,” in “Essays by Ministers of the Free Church.”

priestly tribe, were entirely excluded from participating in the division of the land. Their functions were to be spiritual; and they were, accordingly, to be freed from engaging in agriculture, the principal industry of the people. On account of this exclusion, and of their consequent dependence for their support upon the remaining tribes, one of the tithes or tenths was to be given to them. The other tithe was, under the solemn sense of responsibility to their great King, to be devoted to the purposes of religious thanksgiving and hospitality, and to the exercise of charity to "the poor, the widow, the fatherless, and the stranger," whom the Israelites were ever enjoined to regard as the objects of their Lord's peculiar care.

IV. The next characteristic of the Israelitish land system is, *That the land thus allotted to the people, and held by them as the vassals of the Lord, was inalienable.* "The land shall not be sold for ever, for the land is mine, saith the Lord."

It was clearly requisite, for the maintenance of the essential characteristics of the Israelitish constitution, and for the realisation of the national destiny, that the land *should* be inalienable. A system which permitted of the aggregation, more or less rapidly, of the land of the country into the hands of the few; and of the consequent detachment, more or less extensively, of the population from the soil, would have been fatal to the preservation of the national existence, and to the realisation of the national destiny. Accordingly, the law distinctly and absolutely prohibited the sale or alienation of the land; and expressly deduced that prohibition from the fundamental principle of their polity, that the proprietary right in the soil belonged to Jehovah, and that the only right to it which the Israelites had was that of temporary usufructuaries or life-renters. "The land shall not be sold for ever, *for* the land is mine, saith the Lord; ye are strangers and sojourners with me."

But, still further to fortify this prohibition, the law enacted that, while the Israelites were to be free to exact interest upon loans made by them to strangers, they should not be permitted to lend to one another upon interest (Exod. xxii. 25; Lev. xxv. 36, 37; Deut. xxiii. 19, 20). The real purpose and scope of these enactments appear to have for ages been misunderstood. The canon law, viewing them as part of the moral law, founded upon them a strict prohibition of all interest upon loans. The ecclesiastical councils issued numerous regulations against usury; and the Church regarded the offence as so heinous, that it punished all who were guilty of it with the highest sentence of excommunication, and even with the denial of the right of burial. The schoolmen, too, following out their method of applying to questions of theology the principles of their master, Aristotle, who denounces usury as "contrary to nature," united in its condemnation. Indeed, it is not until after the Reformation that sounder views prevailed, and that the taking of interest upon loans was legalised by statute. But the Mosaic enactments against usury or interest were,

[CATHOLIC PRESBYTERIAN, August, 1883.]

in reality, measures, not of ethical requirement, but of political and agrarian expediency. Hence, in Exodus and Deuteronomy they are inserted among the laws regulating the civic life of the people ; while in Leviticus they are included among those relating to the land, its inalienability, and the regulations of the Sabbath year and jubilee. Had the Israelites been permitted to lend to one another upon interest the lands of the borrowers would gradually have become encumbered, and would ultimately have passed into the possession of the lenders. Among the "discommodities" or evils of usury, Lord Bacon specially mentions that of its certain tendency "to bring the treasure of a realm or state into few hands;" and Lawson, in his History of Banking, dwells upon the irresistible tendency of usury or interest to "centralise capital." Among a people like the Israelites, whose polity was founded on agriculture, and whose wealth chiefly consisted in and depended on the land, the permission to lend to one another upon interest would, by a process more or less gradual, but equally certain in its operation, have resulted in the aggregation of the land into the hands of the opulent few. Of this tendency of usury or interest, we have an actual instance among the Jews themselves, in the time of Nehemiah, when the poorer Jews borrowed from the richer, upon mortgage over their lands, which they became unable to redeem ; and the final effect was averted only by Nehemiah stringently applying the old law, and requiring the nobles to forego their claim to interest, and to release the land (Neh. v. 1-13). And this ultimate effect of usury was actually produced in Athens and in Rome, where the whole lands gradually fell into the hands of the rich, and where the poor became so oppressed by the burden of their debts that a social revolution followed. To prevent such a possibility among the Israelites, the law imperatively forbade them lending to one another upon interest ; and it emphasised these enactments by invoking the most direful imprecations upon those who, in defiance of them, should "add field to field," absorbing in their own possession the adjoining inheritance of others. Accordingly, we actually do find that, when a period in the national history came when these prohibitions were systematically disregarded, when the prophets had to denounce the "taking of usury and increase," the "oppression of the poor and needy," the "spoiling of their heritage," the "adding field to field," it was swiftly succeeded by the exile.

At the same time, provision was made by the *law of the jubilee*, for harmonising the rigour of this principle of inalienation with the freedom of the individual possessor to dispose of his own limited interest. The law of the jubilee is minutely detailed in Leviticus, chapter xxv., and there is no part of the Israelitish legislation more worthy of close and intelligent study.

We are probably too apt to regard the institution of the jubilee as mainly, if not exclusively, a religious ordinance,—as the climax and

crown of that sabbatic system which hallowed the *seventh day* to the service of the Lord, the *seventh month* to the solemnities of the great atonement, the *seventh year* to the sabbatic rest of the land, and which culminated in the free joy of the jubilee on the completion of seven sabbatic years. The jubilee, like every other part of the Mosaic polity and ritual, had doubtless a spiritual significance, and was to be observed in a religious spirit. But it was primarily an integral and essential part of the Israelitish land legislation. Its object was not, as is too generally represented, merely to secure the inalienation of the soil, for that was already adequately secured by the prohibition to sell and the inability to mortgage. Its objects were, to define and secure the right of the individual possessor of the soil, in subordination to that prohibition; to enable the individual possessor of the land to dispose, if need were, of his own interest, without affecting the rights of successors; and at the same time to bring back the land to his successors, freed and disencumbered of all burdens and trammels.

The law distinctly and absolutely forbade the sale or alienation of the land, and fortified the prohibition by the enactments against usury or interest. The successive landholders had, therefore, in reality, only a *lifereut* interest in it; and it was equitable and conceivably beneficial that they should possess the power of disposing of this limited interest. Innocent misfortune might compel, or other causes might induce, them to part with it. And this the law of jubilee enabled them to do. By that law, the landholder was enabled to dispose of the usufruct—the right to the fruits—of the land, for a period not exceeding, at its ultimate possible limit, the interval between the age of twenty, when a male Israelite attained full majority, and seventy, the estimated end of a normal human life. All that the landholder was empowered to dispose of was his own *lifereut* interest. But neither the seller nor the purchaser knew what would be the certain duration of that interest; and in these days actuarial tables, exhibiting the average expectation of human life, did not exist. The law of jubilee therefore stepped in and converted each *lifereut* interest into an interest terminating at the next jubilee; and the purchaser paid for it a price corresponding to the number of years intervening between the sale and the jubilee, under deduction of the sabbatic or fallow years.

But the disposal even of this limited interest in the soil was not an absolute or irredeemable one. The power to sell it at all was a concession to human frailty or necessity. It was not to be presumed that a true-hearted Israelite would alienate his interest in the soil of the covenanted land, except under the severe pressure of adverse circumstances. Indeed, so strong do we find this attachment to the soil, that even in the troublous times of Ahab, Naboth repels the overtures of the king for his land with the exclamation, "The Lord forbid it me that I should give the inheritance of my fathers unto thee" (1 Kings xxi. 3). And so, to afford an opportunity for the redemption of the

CATHOLIC PRESBYTERIAN, August, 1883.]

land, if the circumstances of the seller should improve, or a kinsman be willing to take his place, the law of jubilee provided that the seller or his kinsman should at any time be entitled to redeem the liferent by paying to the purchaser the value of the usufruct for the period still to elapse between the redemption and the jubilee, calculated on the basis of the original price.

It is only to be noticed further that the prohibition to alienate did not extend to dwelling-houses in walled cities. As these were not in any way connected with the agricultural occupancy of the land, they might be sold in perpetuity; but, to prevent coercion, or thoughtless disposal, or hardship from other causes, the law provided a species of *annus deliberandi*, so that the house could be redeemed at the stipulated price, at any time before the expiry of a year from the day of sale, after which it became irredeemable.

The law of jubilee had, of course, a national as well as an individual purpose, a religious as well as a secular significance. It was part of that great system of types which ran through the whole of Mosaism. It made provision for the periodical removal or modification of the inequalities which sprang up among the people in the course of years. It prevented families being permanently impoverished through the incapacity, the profligacy, or the misfortune of an individual member. It periodically restored all diverted lands to their true owners, freed of all incumbrances and trammels. It was a national rejuvenescence, a periodical restoration and renewal of the original constitution of the Commonwealth, and an infusion of fresh life and spirit into the whole community!

The only other portion of the Israelitish land system that remains to be noticed, is *The Law of Succession*. The Israelitish law of inheritance is thus expressed in Numbers xxvii.,—"If a man die and have no son, then ye shall cause his inheritance to pass unto his daughters; and, if he have no daughters, then ye shall give his inheritance unto his brethren; and if he have no brethren, then ye shall give his inheritance unto his father's brethren; and, if his father have no brethren, then ye shall give his inheritance unto his kinsman that is next to him of his family, and he shall possess it."

The Mosaic law makes no provision regarding the testamentary disposal of property; and the idea of such a power is excluded both by its fundamental principle, to which we have adverted, and by the system of heritable succession which it expressly prescribes. The principle that the land was the Lord's, and that the successive generations of Israelites were merely "strangers" temporarily "sojourning" upon it, necessarily excluded the power of posthumous settlement, no less than that of alienation during life. The man to whom the proprietary right in the soil did not belong, who had in reality a mere liferent interest in it, and who was further expressly prohibited from selling or alienating it during his life, was necessarily and naturally precluded from control-

[CATHOLIC PRESBYTERIAN, August, 1883.]

ling the succession to it after his death. Testamentary settlements are the product of a later age, when the sense of individuality is more highly developed, and when consequently the posthumous power of the individual comes to be recognised. In Jewish law the recognition of the power of testamentary disposal does not appear until the time of the later Rabbinical Jurisprudence; and its appearance then is doubtless due to the influence of contact with the legal conceptions of Rome. It is at once an interesting fact in the history of jurisprudence, and a singular fact in the history of the Church, that just as we owe to the Church the existence, for centuries, of usury laws, based upon a misconception of the Mosaic enactments on the subject, so we also owe to the Church, in large measure, the modern belief in the sanctity of wills for which there is, in the Mosaic legislation at least, no shadow of warrant. This is probably owing to the circumstance of the Church succeeding to the privilege of the custody and registration of wills, which pagan temples previously enjoyed; and to the temporal benefits which the Church derived through the bequests of pious testators. Hence it is that the decrees of the early Provincial Councils bristle with anathemas against those who deny the sanctity of wills. And the Church, presumably on the ground of their *quasi* sacred character, continued for centuries to exercise a jurisdiction over matters of a testamentary nature. The Mosaic legislation, however, lends no countenance to the pretensions of men, not only to enjoy the property during their own lifetime, but to project their will over it after their death. It acknowledged no power in the dead man's hand. Under that law, as we have seen, each landholder had virtually a mere *lifere*nt interest in the soil. He had the fullest liberty to deal with that limited interest, but he must equally regard the interest of those to whom the property was to descend. The law of jubilee prevented the possibility of encumbering the rights of descendants. The law of inheritance defined the line of descent. If there were sons they took the whole inheritance, presumably under the obligation to maintain the widow and unmarried daughters, if there were any. It is elsewhere provided that the oldest son was to receive "a double portion" of "all that his father had" (Deut. xxi. 17). It is extremely doubtful, however, whether this provision applied to the hereditary land, and probably the sounder opinion is that it did not. If there were no sons the daughters took the inheritance equally; but, to prevent them carrying the property into a different tribe, it was subsequently enacted that they should marry only "in the family of the tribe of their father." In default of sons and daughters, the inheritance devolved upon the brothers of the deceased, and, failing them, upon his paternal uncles, and, failing them, it went to the nearest kinsman in agnate relationship.

The implied prohibition of the posthumous settlement of land, and the strictly family and agnatic descent of the land were, as we have

CATHOLIC PRESBYTERIAN, August, 1883.]

seen, a necessary consequence of the fundamental principles of the Mosaic legislation. But it is interesting to observe that, in the succession of the family to the land, and in the incapacity to restrict or trammel the right of successors by posthumous provisions, we discern principles to which the views of the most enlightened of modern economists and statesmen are steadily approximating.

In a brief concluding paper we shall endeavour to show the *apologetic value* of what has now been pointed out, and its bearing on some of the critical questions of the day.

RICHARD REID.

PIERRE DU MOULIN.

THE old Huguenot writers and preachers are not so well known in this country as they ought to be, and as they were in a former generation. They appear to have been much read and studied by the English Puritan Divines. You will find in Flavel, and Owen, and Charnock constant quotations from their best authors, such as Daillé, and Mestrezat, and Le Faucheur. They were, indeed, the contemporaries of these authors. But we are of opinion that their works may still be consulted with much advantage in our own time. The men themselves were, many of them, noble specimens of Christian ministers, who illustrated the Gospel by their lives and by their death, as well as by their learning and their eloquence.

In these pages we propose to give some account of one of their number who flourished in the end of the sixteenth and the commencement of the seventeenth century.* Pierre du Moulin was the son of Joachim du Moulin, one of the ministers of the Reformed Church of Orleans. He was born in Normandy, in 1568. Happening to be in Paris, while yet a child of four years of age—at the time of the dreadful massacre of St. Bartholomew—he was saved by the affection of an old servant of the family. Not much is known of his youth. But he appears to have studied in the first instance at Sedan, and then to have passed over into England and spent four years at the University of Cambridge under the care of some of the most celebrated Professors of the day. He afterwards recrossed the Channel into Holland, and repaired to Leyden, in order to profit in philosophy by the prelections of Du Jon. The voyage was a most unfortunate one. It ended in shipwreck and the loss of all his books. This accident, however, was really useful to the young student, as it furnished the occasion of a fine poem, in which, under the title of "*Votiva Tabella*," he commemo-

* We are much indebted in this sketch to Haag's "*La France Protestante*," and Vinet's "*Histoire de la Predication*."

rated the calamity. It was from this date, indeed, that his reputation took its rise.

Du Moulin was only twenty-four years of age when he was placed in the Chair of Philosophy in Leyden. In this position of high distinction, taking for his text-book the *Organon* of Aristotle, he taught a very numerous band of admiring pupils. Among these was the youthful and afterwards famous Grotius. On his return to France in 1599, Du Moulin was called to be one of the ministers of the great church of Paris, which was not allowed to worship within the walls of the city, but assembled at Charenton. There he remained for twenty-six years. But, at the same time that he held this post, he appears to have been the chaplain of the Princess Catharine of Bourbon, sister of Henry the Fourth and Duchess of Bar, who held him in great esteem. Those were the days in which, in accordance with a settled plan of seduction, sham conferences were held, with a view to the conversion of the great Huguenot nobles and ladies of the court to the Romish faith. The talents which Du Moulin displayed on such occasions, and especially in public debates with the apostate minister Cayet, enhanced his reputation exceedingly, so that he was henceforward looked upon as one of the ablest and most learned theologians of the Protestant communion.

Like others of the Reformed, and especially of the ministry, among them, he ran many risks and was exposed to many dangers during his continuance at Charenton. Twice his house was pillaged by a fanatical populace, whose fury he very narrowly escaped. But though most advantageous offers were made to him from the Universities of Saumur and Leyden, he declined to be separated from his attached flock. At a later period he did remove to another sphere, but it was because not only his property but his liberty, and even his life, were threatened.

By his writings, his preaching, and his public disputations, the humble pastor of Charenton had now become famous. In the year 1613 he was invited to England by King James the Sixth, who hoped by his means to advance a project which he had at heart, in the union of the two great branches of the Protestant Church. He was received in the most flattering manner by the monarch, who conferred on him a prebend, with a salary of £200, while the University of Cambridge bestowed on him the degree of Doctor.

At what precise date he left England to return to his native country does not distinctly appear. We find, however, that in 1618, Du Moulin was named by the Churches of France as one of their deputies to the great Synod of Dort. On what side in the controversy which that assembly was called to settle he would have exerted his influence cannot be matter of doubt. He was a strict and zealous Calvinist. But an order from Louis XIII. forbade him to obey the appointment of the Churches, and doomed him to remain in France. He had his revenge in sending to the Synod a memorial in Latin, afterwards published, in

CATHOLIC PRESBYTERIAN, August, 1883.]

which he vented his abhorrence of Arminian principles, and declared the Dort Synod to be the most important and the most venerable Synod which had ever been held in the history of the Christian Church.

At a somewhat later period his relations with the English sovereign brought him into trouble. He had written to James in the vain hope of inciting him to some vigorous action in defence of the Palatinate then assailed by the Popish powers; and in his letter he had expressed himself as if Protestant Europe recognised in that prince its head. Whether, as the result of accident, or of treachery, the letter fell into the hands of the Court of France; and appeared so criminal that if Du Moulin had not been warned in time he would have paid the forfeit by his life. He took flight at the very moment when the order for his arrest was issued, and found a refuge in Sedan under the protection of the Duc de Bouillon, one of those great nobles who had espoused the Protestant cause, and who were not yet crushed by the growing power of the crown. In Sedan Du Moulin became Professor of Theology, and at the same time one of the ministers of the Reformed Church there. He remained there during the remainder of his long life, dying at the age of ninety years.

Du Moulin composed more than eighty works, most of them controversial and occasional. The peculiar position of the Reformed Church of France imposed this duty very much upon her more able pastors. Until the fall of La Rochelle, in 1628, the Huguenots had been compelled to be a political party; and in spite of the constitution of the Church and the tendencies which inclined her to democracy, she was in some respects aristocratic. Democracy was in her Calvinism and her Presbyterianism, but aristocracy was the result of her circumstances. Until the time of which we speak her chiefs and leading men belonged to the high nobility, among whom the last remnants of feudal power lingered. After the siege of La Rochelle, however, the Reformed Church was nothing more than a religious party, although still what we may designate the habit remained of attaching herself to great names and persons of rank. It may be added that she showed herself eminently loyal and French, devoted from patriotic principles to the Royal Government. After this period the ministers and not the nobles were her ostensible chiefs and leaders. Before this time the ministers had exercised much influence, but henceforward their influence was greatly increased, and they had to do themselves what their patrons formerly did for them. They became not merely pastors, but statesmen—heads of the *Religion*, as Protestantism was called. Public affairs divided their attention with theology, and their theology was still that of action, if we may so express it, being in great measure polemical. Controversy pervaded their sermons. It was not edification merely which they studied, but warfare. Their circumstances may recall the description in Nehemiah of the Jews in the rebuilding of Jerusalem: "They which builded on the wall, and they that bare burdens, every one with one of

[CATHOLIC PRESBYTERIAN, August, 1883.]

his hands wrought in the work and with the other hand held a weapon." Considering the immense amount of the labours devolving on them and what they actually accomplished in those difficult times they were real heroes.

We do not mean to say that their works discover any signs of haste or superficial thinking. On the contrary, their writings were powerful bulwarks of the truth and of the Church of that time. And the esteem in which they were held was of long duration. More than sixty years after Du Moulin's book on the calling of ministers* was published, Fenelon considered it deserving of a laboured refutation. It is a work full of life and pith. Indeed Du Moulin was long regarded by the Catholic Church as her most redoubtable antagonist; and the Reformed Church would have received an immense increase to her ranks if all those had been brought over to her whom he had convinced. Racan has with much naivete recorded the reason of his small success in that epigram in which he expresses the secret thought of a great many Catholics :—

"Bien que Du Moulin dans son livre
Semble n'avoir rien ignoré
Le meilleur est toujours de suivre
Le prone de notre Curé," &c.

"Although Du Moulin appears in his book to know everything, yet it is best always to follow the preaching of our parish priest," &c.

It was while he was at Sedan that Du Moulin published successively his ten decades of sermons. The tenth appeared four years before his death. Each of these collections is preceded by a dedication to some great nobleman or lady, according to the usual custom of the Reformed in those times, who, as we have already remarked, were wont often in a too humble and subservient spirit, to seek the patronage of those in high places, whose favour they looked to as a providential blessing, whereas in many cases it was a snare. Flattery sufficiently gross was not spared in these dedicatory epistles. But it must be said in justice to Du Moulin's real independence of spirit, that with other matter in his prefaces he mingles often very seasonable, sharp, and wholesome advice.

One of the most remarkable of these prefaces is the one prefixed to the eighth decade, and addressed to his three sons, Pierre, Louis, and Cyrus, two of whom were ministers of the Gospel; Pierre in the Church of England, Louis among the English Presbyterians. It is a solemn testamentary epistle rather than a dedication; a farewell, which their father, now an octogenarian, and just recovering from a severe illness, might well believe to be his last legacy, although his life was prolonged for nine years more. It is a very noble and beautiful and affecting document, full of serious and sagacious advice, thoroughly practical; wise morality sanctified by manly piety.

* *De la Vocation des Pasteurs.*

CATHOLIC PRESBYTERIAN, August, 1883.]

A great controversialist, Du Moulin yet appears in a different light in his sermons from what might have been expected. He brings little or nothing of the dust of the schools into his sermons. There is plenty of controversy in them—sometimes it fills whole discourses; but then it just consists in conclusions naturally drawn from the passages of Scripture which he has expounded, and it is presented in popular guise, always animated and edifying, never dry. Du Moulin manages on all occasions to give his controversial writings a practical turn, conveying positive instruction, reached in the shortest and most direct way.

His sermons are not of the style and form that prevailed after his time. He does not *preach*; he merely *talks*. The plans of his sermons are very simple and very varied—often they seem negligent. He never goes into subtile distinctions or prolonged discussion. Every sermon is just a serious familiar conversation of a wise father with his children, full of witty turns and homely allusions.

There is real wit in Du Moulin without the least effort at it. It is not the vulgar wit that makes one laugh, and which is unsuitable to the pulpit; but the wit that gently stirs the mind, and compels and fixes attention. It is found in his images and illustrations, in his ideas and his arguments. His language is frank, incisive, never vehement or exaggerated. He keeps himself always within the bounds of truth and good sense, and goes direct to the point. In all that he says he is brief and compact.

Along with great plainness of speech, a kind of honest briskness that always pleases, and a quaintness that savours of the sixteenth century, we do not find much in his sermons, if anything, to offend in point of taste. His attacks upon the Church of Rome are sometimes fierce enough, but not abusive or savage, as was much of the controversy of former times, even in the hands of a Calvin or a Luther. His power lies in the soundness of his logic. The "*Anatomie de la Messe*" exemplifies this quality perhaps more strongly than any of his works. He absolutely revels in the logical destruction of his opponents' reasonings, and in blasts of ridicule with which he overwhelms the Romish doctors. For keen, relentless reasoning, powerful satire, and sound, satisfying instruction in Scriptural truth, we recommend the "*Anatomy of the Mass*" to readers who can enjoy writings of the kind as a treatise that will afford them a real feast.

"*Le Combat Chretien*" is a work of a different kind from what we have now mentioned. It is a consolatory and hortatory epistle, written from Sedan, to which he had fled, and addressed to his former Church of Paris, then under the hot persecution which followed upon the rupture of the treaty of Montauban. This work, which forms a thick duodecimo, is every way excellent, full of mature Christian wisdom, life, and vigour.

It has been remarked that the discourses and other writings of Du Moulin will appear most interesting and eloquent to those who know what was his manner of life. He wrote nothing which he did not

[CATHOLIC PRESBYTERIAN, August, 1883.]

exemplify, recommended nothing which he did not practise. If, when he has his pen in hand he seems to want a little suavity and unction, yet he cannot be reproached with contradicting his exhortations in his own conduct. We have in him a noble specimen of those champions of Reformation, those chiefs of the Church militant of the seventeenth century, who if they were not adorned with all the virtues and graces which Christianity gives birth to in peaceable times, yet possessed in a high degree fortitude, fidelity, and self-sacrifice. He was a valiant soldier of Jesus Christ.

Pierre de la Roque, in his work entitled "*La Science de bien Mourir*," gives an account of Du Moulin's last hours, very interesting and edifying. For a year and a-half before his death his health was much impaired in consequence of a severe bodily hurt. But he would not be persuaded to drop any part of his wonted duties, either in the chair or in the pulpit. Scarcely a week passed in which he did not preach to his flock and give two lessons in theology to his students. It is also mentioned that he spent very much of his time in meditation and secret prayer. Notwithstanding his great age his mind was perfectly clear and his memory so faithful that he could at once discourse in the most instructive manner on any subject that was brought before him.

On the 26th of February, in the year 1658, a few weeks before his death, he felt oppressed and feeble, so that he thought he should not be able ever to preach again. But having resumed courage a little he asked to be taken to the place of worship. Having climbed the pulpit stairs with great difficulty, he was attacked with a tendency to faint. Wine was brought to him but he would not taste it, as he considered it an indecorum in such a place. Without aid of any kind, however, his strength rallied a little; and no sooner had he read his text, which was taken from the 16th Psalm, the 10th verse: "My flesh also shall rest in hope," than he spoke with more vigour than he had showed for a long period, applying his doctrine with great power to his hearers, while he testified his own faith and hope in Christ in an affecting manner. It was considered a kind of farewell to his congregation, as though he was instinctively aware that he should never address them more.

A few days later his colleagues, the other ministers and professors of Sedan, came in a body to his bedside, and prayed with him; and he asked to be remembered in the prayers of the Church. At the close of the next public service a great company of the people hastened to his house to bid him adieu and receive his blessing. He spoke to all of them in the most appropriate terms, giving them most solemn and suitable advices. From this time to the close he was almost unceasingly engaged in devotional exercises. He often prayed aloud and repeated whole Psalms and passages of Scripture with perfect accuracy, especially the Psalms in the original Hebrew, a language to which he was much attached, and in which he was a great proficient.

CATHOLIC PRESBYTERIAN, August, 1883.]

Along with firm confidence in the mercy of God there was in all his exercises the most humble confessions of sin, and acknowledgments of ill desert. One of his brethren in the ministry said to him: "We wish we were like you; you have been a good servant, and have not buried your talent in the earth, but have served God with it, and increased it manifold." "Oh! do not speak so," he replied, "for I have by no means done all I ought to have done. The little fruit that has sprung from my labours was not of me; but God employs as He pleases feeble instruments for His glory. I know that I have been negligent in many things, and have offended God. But I do love His holy Gospel, and I hope in His mercy. He is my Father and my God, and Jesus Christ is my Saviour. 'Whosoever believes in Him shall not perish, but shall have eternal life.'"

Many more such sayings, and even more striking ones, might be reported from the author whom we quote; but we think the finest is the following:—"He was desirous to die in the use of all his faculties, and with his mind fully alive to eternal realities. In the last stage of exhausted nature, therefore, feeling himself sinking into drowsiness, he said to the friends about him,* 'Rouse me! Wake me! It is not the time to sleep, but to die;' as if it were a duty to be done by him in the best manner." A Roman emperor expressed a wish to die standing erect. Here it was a Christian wishing to die living and conscious.

His death took place on the morning of the 10th March, 1658.

WILLIAM PEDDIE.

WOMEN'S FOREIGN MISSIONARY SOCIETIES IN THE UNITED STATES.

THE Presbyterian Church in the United States has five general societies, exercising supervision over the auxiliary societies and mission bands in the churches. All these carry on their work under the constituted authorities of the Church,—namely, the Session, the Presbytery, the Synod, and the General Assembly. They are auxiliary to the Board of Foreign Missions; they are not independent bodies or organisations outside of the Church. They are the Church in activity—the Church utilising her living forces—the Church withdrawing her light from under the bushel and putting it on the candlestick, where it can give light to all in the house. The personal work of the Church through her benevolences has always been largely in the hands of the women. Their devotion, intuitive sympathy, wisdom, zeal, and perseverance have always been drawn upon to give practical effect to the

* "Piquez-moi, il faut que je m'éveille."

ministrations of the pulpit, from the days of the Marys and Dorcas to the present time.

1. *Contributions.*—It is safe to say that two hundred and twenty-eight thousand dollars have flowed into the treasury of the Church for Foreign Missions through the efforts and self-denial of the Christian women during the past year. This is about one-third of the amount contributed by the whole Church for the same purpose ; and yet, not more than one-fifth of the women whose names are on our church rolls have been enlisted in this work. Since these women's auxiliary societies came into existence, during the past thirteen years they have contributed at least *one million three hundred and forty-one dollars*. This indicates a steady and healthy growth in this department of Foreign Mission work. Most gratifying and helpful are the efforts and achievements of the different organisations throughout our Church which contemplate women's work for women ; no recent movement of the Church has equalled this in practical efficiency and success, and its influence upon the coming of Christ's kingdom is destined to be still more wonderful. It is emphatically woman's work for woman. In Japan, Siam, India, China, Persia, Syria, Africa, and other fields, its missionaries have been able to penetrate with woman's love, and sympathy, and helpfulness, ministering to the physical, mental, and moral necessities of their sisters in every land where, under the tenets of false religions, woman is degraded, isolated, shut up to ignorance, shut out from sympathy, and from all that makes life either desirable, beautiful, or useful.

In addition to the above contributions, the women of our Churches have given about one hundred thousand dollars for Home Missions in our own widely extended country. Surely the fruits of this work must abound unto the everlasting glory of the Lord Jesus Christ.

2. *Reflex influence on spirituality and work of the home Church.*—This is apparent in several particulars. First, intelligent Christian workers have been developed. Many of our women who had united with the Church, and had asked the question, "Lord, what wilt Thou have me to do ?" seemed to be limited in their Christian activities to their own homes, or perhaps to teaching a class in the Sabbath school, or, like Dorcas, to making a few garments for the poor of the Church and the neighbourhood ; but under the faithful teaching of the Word, "Go ye into all the world and preach the Gospel to every creature," and as the true knowledge was obtained of the pitiful and degraded condition of the outlying millions of heathen women, the mothers and daughters, and sisters and wives of our Church began to ask, Is there not some way by which we can more effectively reach and help these lost ones ? In addition to praying for them, can we not give of our substance to send the Gospel to them ? Can we not make greater self-denials for them ? Can we not go, or send some of our own number, to tell to our heathen sisters, only as a Christian woman can, what Jesus has done for them ? Can we not, with the

CATHOLIC PRESBYTERIAN, August, 1883.]

assistance and sanction of the constituted authorities of the Church, devise some more practical methods by which the sympathy, prayer, and labour, and benevolence of every woman in our Zion may be intelligently and successfully secured? The very pressing necessities of the case seemed to demand that something must be done, and done quickly. God in His providence had opened up highways of rapid travel in the world, and through the appliances of science in the speedy transmission of news, had brought the distant heathen nations to our very doors, so that we could see and know the real wants of the perishing millions. Our Christian women could remain inactive no longer; they asked God for wisdom, and grace, and courage, that they might more efficiently and practically engage in this work of evangelising their heathen sisters; and, in order to secure this end, they found it necessary to adopt some system of *organisation*, so that all available workers might be thoroughly equipped, and others trained to work with them. And now, in the second place, the reflex influence of such organisation is manifest among multitudes of our Churches. There never was a time when so much missionary knowledge was communicated as at present. Pastors must be wide-awake in finding out the real wants of the heathen nations, and in ascertaining what the Lord is doing through the agency of the missionaries, or the intelligent Christian women of their congregations will be in advance of them. Look at the delightful state of things in the individual church. The little girls, and sometimes the boys, are organised into a mission band, and placed under the supervision of one or two competent women; the young women are also formed into a band of their own, and the older ones of the church into an auxiliary society; the little children have their mission-boxes, which are opened quarterly, or sometimes at the monthly meeting; the young women, and the older ones, pay their mission pledges monthly. But the money is not the chief thing; fervent, believing prayer is offered at these monthly meetings in behalf of the missionaries and their work, and for the conversion of the world; letters from missionaries are read; essays are prepared and read by members of these bands, upon subjects pertaining to the general work; and sometimes maps are drawn of particular countries, and the mission stations marked, the names of the missionaries given, and often many other things are stated pertaining to the character of the people, the climate, and geography of the country. All this creates a demand for the missionary periodicals of our Church; hence the increased circulation of the *Foreign Missionary*, *Woman's Work for Woman*, and *Children's Work for Children*. What a reflex influence for good all this has upon the home Church! What a quickening of the spiritual life and zeal of the people! What a training of the rising generation—the boys and girls who are to be the future reapers in the great white harvests of the world, when nations shall be born in a day!

But besides these church-societies and bands, there are presbyterial

[CATHOLIC PRESBYTERIAN, August, 1883.]

societies; and the women of the churches in each presbytery are organised into a society having a president, vice-president, secretary, and treasurer, and the presbyterial society has the supervision of all the auxiliary societies and bands in the churches. An annual meeting is held, at which reports are made of work during the year, addresses are delivered by returned missionaries, and sometimes a sermon is preached suitable for the occasion.

At these annual conventions one evening is always set apart for a public meeting, when both men and women are present, and the great subject of evangelising the world is the theme of consideration.

Some of the most thrilling missionary addresses are made on these interesting occasions, and the missionary spirit is deepened in the hearts of God's people and in the churches.

3. The reflex influence of these societies is clearly manifested in our churches by the *increased growth of faith, love, and Christian beneficence*. Jesus once said to a woman, "Great is thy faith, be it unto thee even as thou wilt." Concerning another, who out of her great love broke the "alabaster box" and anointed His head, He said, "She hath done what she could. . . . Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her." And again, He said to His disciples, tenderly and generously commending the beneficence of a woman, "Of a truth I say unto you, that this poor widow hath cast in more than they all." Now, put together the faith, the love, and beneficence of our Christian women, and what a powerful threefold cord it makes! It is long enough and strong enough to encircle a lost world. When the faith of the mothers, wives, sisters, and daughters in Zion rises up in behalf of the perishing millions of heathen women, like that of the Syrophenician mother for her daughter, then will our Lord say, "Great is your faith, be it unto you as you will." We shall then see millions of sin-sick souls healed and saved. The pastors and elders of our churches, together with the General Assembly, unite in saying, "God bless the believing, praying Christian women, and strengthen them for the true, womanly, self-sacrificing, Christ-like work to which the Master seems to be calling them in this last quarter of the nineteenth century. The educating power of this Woman's Work for Woman, next to the ministry, is without a parallel in the history of our American Presbyterian Church. Blot out this grand work with all its world-wide results for the last thirteen years, and what a blank would be left!

DAVID A. CUNNINGHAM.

CATHOLIC PRESBYTERIAN, August, 1883.]

Portfolio Leaves.

JOSEPH COOK ON ADVANCED THOUGHT IN GREAT BRITAIN AND IN INDIA

I. IN GREAT BRITAIN.

IN the volume just issued in this country, "Advanced Thought in Europe, Asia, Australia, &c.," Mr. Cook after noticing the devices by which he endeavoured to find out the views of scholarly thinkers in Britain, and after commenting on the universal respect for the scientific method of inquiry, and the prevalent regard to logical methods of arriving at truth, comments, as follows, on the general sentiment of Great Britain as to *Materialism* :—

"It is a characteristic of the more cultured circles in England, and especially in Scotland, to ridicule the vagueness, evasiveness, slatternliness, and untenableness of materialistic and diagnostic definitions of matter and life.

"You cannot live in the more cultured circles of Great Britain a month without greatly diminishing your respect for agnosticism and materialism. Yes; but you say: 'England is the home of agnosticism.' So it is. 'The chief defenders of materialism are in Great Britain.' So they are; but I am profoundly convinced, after conversations with the leaders of philosophical thought in university centres and elsewhere in the British Islands, that really advanced thinking in England is fundamentally anti-materialistic, anti-agnostic, and so really anti-Spencerian. You are sitting one day in Edinburgh with a company of learned men, at table at dinner, and one of them says Herbert Spencer cannot read German. You think that must be a mistake, and turn to Professor Calderwood and say: 'Is it true? That is a strange assertion.' 'I have always understood it to be the truth.' You ask the views of the whole company, and find that not a man doubts the assertion. Agnosticism, as represented by Spencer, has a very poor following north of the Tweed. You are in the study of Lionel Beale one day in London, Herbert Spencer's home, and he says: 'That man's books contain so much false physiology that they will not be read ten years after his death, except as literary curiosities.' And Lionel Beale is supposed to know something of physiology. You are afterward in Germany, and you find that Herbert Spencer is regarded as a bright man, indeed; but by no means as a leader of modern philosophical thought. In short, as compared with Herman Lotze, you hear Herbert Spencer called a charlatan. It pains you not a little to find that your own country has large circles that follow him so loyally. It pains you to find that there is a British materialistic school. One day you express this view in company to professors of Edinburgh and Glasgow, and one of them turns upon you somewhat sternly and says: 'There is no British materialistic school. Britain includes Scotland and England. There is no Scotch materialistic school. There is no English materialistic school. If there is any materialistic school in these islands, it is a London and a Cockney materialistic school.' This is Professor Tait, of Edinburgh. You hear the same sentiment expressed by Professor Veitch, of Glasgow, the biographer of Sir William Hamilton. But there is an Alexander Bain in Scotland, who defines matter, in the agnostic Spencerian way, as 'a double-faced somewhat, physical on one side, and spiritual

[CATHOLIC PRESBYTERIAN, August, 1883.]

on the other.' You ask Lionel Beale what he thinks of this definition, and he says: 'It is obvious nonsense.' You quote that opinion to Professor Veitch or to a dozen others whom I will not have the pedantry to name, and you will find them all repudiating this central keystone of modern materialistic theories. I have been called a charlatan by Mr. Fiske of Cambridge, for repudiating, in the name of clear ideas, the central tenets of the Spencerian philosophy. I will not call him a charlatan. He is the echo of a charlatan. He may be a man of vigour, but in philosophy he is in a Serbonian bog, and the more he struggles the more deeply he sinks. Give me the recent volume of Professor Bowne, of Boston University, a pupil of Lotze, rather than the work of any pupil of Herbert Spencer, who is not spoken of with profound intellectual respect in the circles of the most advanced thought with which I have acquaintance in the Old World.

"Do not misunderstand me. This man has immense influence abroad. His scheme of thought is applied to all classes of subjects by a certain arrogant and noisy school of writers. But I am distinguishing between thought advanced enough to be really first class and that which is not more than third or fourth or fifth class."

On the *numerical force* of Materialism and Agnosticism, he writes :—

"I was amazed to find so little disturbance in the higher circles by agnosticism and materialism. Carlyle represents really advanced thought in this matter. I admit there is enough of the literature of agnosticism abroad; but, as an editor of a fortnightly review said, not long since, the articles the agnostics publish are more in the style of military ostentation than of earnest battle.

"The agnostics and the materialists keep their forces behind the hill of London journalism, and march them round and round the hill, and you think there is an immense army of them, for you never see the end. Many of our young editors here, a great number of smatterers in philosophy among literary men, hosts of graduates of our universities, who have not mastered philosophy, think that the chief sign of the times is the marching of this little army around the top of the London height. It is visible to the eyes of the young Bengalees, of the young Japanese, of the young Chinese, of the young Australian, and they far too often think this marching is the mighty tramp of modern progress.

"You go to London, you enter university circles, you come into contact with men like Clerk Maxwell, whose 'Life' I hold in my hand, and which has just dropped from the press, and you find that this style of philosophy, this agnosticism, this semi-materialistic and often practically atheistic speculation is really not controlling the most advanced thought of the British Islands, and especially not the most advanced thought of Germany. You know that Hæckel is one of the most persecuted men in Germany, simply because he is the defender of philosophical materialism. This Clerk Maxwell dies when you are in London. Who is he? Let Helmholtz tell you. Who is Helmholtz? Probably the foremost physicist in Germany. You have a conversation with him, months later, while in Germany, and he expresses his general accord with Lotze's philosophy, and his anxiety that the successor of Lotze should teach the anti-materialistic Lotzian philosophy. Helmholtz goes to London, to deliver a eulogy of Clerk Maxwell. The *élite* of the British scientific world listen to the address. Who is Clerk Maxwell? As devout a Christian as ever lay on a death-bed. A man equipped with a mathematical knowledge, which a Huxley and a Tyndall do not possess; a man discussing the old and the new atomic theory, crystallisation, the origin of life, and other similar topics that lie on the border-land between religion and science, from the point of view of the most exact research, and utterly repudiating agnosticism and accepting the supernatural. He is eulogised by Helmholtz for his scientific knowledge, placed on the pinnacle of scientific fame, and his theism is regarded as one of the greatest claims to scientific respect."

CATHOLIC PRESBYTERIAN, August, 1833.]

On the respect for *Supernaturalism* :—

"I now hasten to mention merely that historical supernaturalism, or God in history, a study of comparative religions, some attention even to the vagaries of spiritism, so far as they show undiscovered remainders in man's constitution, and, of course, a profound respect for natural science, are all characteristics of the best educated British circles. A scientific treatment of the historical origin of Christianity, enlarged attention to Biblical criticism in all its branches, the might of Biblical preaching in the best Scottish and English pulpits, the superb vigour of the greatest of the London churches, like Mr. Spurgeon's, Dr. Allon's, Dr. Parker's, Dr. Dykes', with the immense audiences of Westminster Abbey and St. Paul's, a growing union of Churches, a great zeal for the reformation of the whole world, an application of the moral law to international affairs in the British Empire, Mr. Bright lately resigning his place in a proud English Cabinet because the moral law, as he thought, was not followed in England's conduct toward Egypt—these are steps the heavy fall of which you hear every time you go up to the sunlit heights where advanced thought in the British Islands loves to pace to and fro. Scotland has not given up her faith in the Old Testament, although she would like to see the Old Testament examined with the scalpel and microscope. You converse with Robertson Smith, a man little taller than this chair, but mighty—

'If I could reach from pole to pole,
I'd yet be measured by my soul'—

hardly the man, however to leap the Scotch Free Church. You are not very sorry, if your opinions are what mine are, that he was dropped from his professor's chair; but you would be sorry if he should cease to publish. You would be sorry if his investigations were curbed in any way. He is a distant and yet real follower of Wellhausen and Kuenen; but these men are not regarded in Germany as by any means safe leaders of the most advanced Old Testament criticism.

"Scotland you learn to love passionately. You pace to and fro in the Covenanters' burial ground; you walk over the fields made classic by Burns and Scott; you look abroad from Scottish heights upon many a landscape in which no hill rears its head unsung. You come into close sympathy with her reformers, her orators, her poets, her statesmen. You find the whole heaven of the inner sky in Scotland studded with sacred stars and you have an inspiration every time you touch but the hem of the garment of the most heroic portions of Scottish religious history. You love England, and when, at last, you bid adieu to the British Islands and look back upon them, what figure is it that best summarises the advanced thought, the advanced philanthropy, the real heart of the leading political power of the world? Mrs. Browning, Shakespeare's daughter, I think of her as the best symbol of the choicest part of Britain. In her grand Christian convictions, her mighty aspirations for progress, her love of the poor, her spiritual tenderness, born of Christianity, her mental aggressiveness, born of science, her womanliness—I had almost said her manliness—I will say her heroic readiness to follow God whithersoever he may lead; this woman, with Tennyson at her side, is really the best representative I can name of what appears to me to be the innermost heart of England and Scotland."

II. IN INDIA.

Mr. Cook offers some interesting remarks on his experience respecting the prevalent use of the English language in India :—

"The day comes for the opening of your course of Lectures in Bombay, and you expect a great humiliation. You drive down at night along a back street, in

[CATHOLIC PRESBYTERIAN, August, 1883.]

order to be ready to hide your diminished head ; but you find that the great hall which has been engaged is already overflowed and that hundreds are being turned away. I am anxious to do justice to India, and by showing what you experience there, I shall show what India is. You say this gathering must have been drawn together by the name of the chairman. It is, of course, not a ticketed assembly. Here are, you think, before you go into the house, the English people of Bombay, who, perhaps, may have thought it something of a novelty to listen to a lecturer from America, and, perhaps, they have come out to sneer. You have more enemies in this gathering, probably, than friends. You go before that assembly as you go before every one, if your experience is like mine, resolved to remember your enemies, and never to overrate the friendship of any audience before which you may stand. But you enter the house and look about almost in vain, outside the platform, for an English or American face. Red and white turbans are packed to the roof. You turn to your chairman and say : ' Where are the police ? There will be disorder here if I deliver to this audience the lecture I had in mind. I may not please all these Hindus.' ' Speak here as you would in London. Speak here as you would in Edinburgh,' he replies. ' There is no need of policemen here. There are four in the hall ; but they will not be required. This audience will be as orderly as any you ever met in the British Empire.' But you say : ' They cannot understand English, all of them, and I cannot promise, knowing nothing of this assembly, to keep the house quiet. I am a perfect novice here, and might easily make very grave mistakes.' The chairman says : ' Go forward as you would in London or Edinburgh. I will be responsible for the rest.' You soon find that a Bombay Hindu audience understands English apparently as well as this Boston assembly does. In the sea of Oriental faces, keen, incisive countenances flash out. The bronze glows like coloured porcelain with a light behind it. Bright eyes meet yours, and you notice this under the red turban, you notice this under the Parsee hat ; and the Parsees, by the way, are simply a fragment of the old Persian race, somewhat acclimated in India. They are the foremost mercantile class, and are well represented here. Nearly all of them speak English perfectly. After addressing this assembly for a few minutes, you come to feel that there is no danger of disorder or of your being misunderstood. The next night a considerable number of seats are sold, in order that those people who cannot come until late may have an opportunity of getting places. In this way your lecture committee has a slight income ; but you have made up your mind not to charge anything for your work on missionary soil. There is an income from the necessary sale of seats to provide people with an opportunity of being present under pleasant circumstances ; but, without this, there would have been nothing to provide for the expenses, except what generous Christian merchants and civilians gave for the support of the course of discussions. After three nights in this large hall, you are turned out of it on account of the numbers who are not able to get in. You go into the Town Hall, the very largest assembly room in the city, holding about as many as Tremont Temple, and you find it necessary to go early there, if you are to obtain a seat. The people have to stand—large numbers of them. Each lecture is nearly two hours long. A course of six lectures closes with a call for two or three additional ones. At last, terribly overworked, you fly out of Bombay, supposing that this is the only city in India, unless it be Calcutta or Madras, that will give you audiences that understand English thoroughly well. You have a similar experience in Calcutta, a similar one in Madras. You are convinced that in the great Presidential cities English is well enough understood to enable you to address audiences in that tongue. Between Bombay and Calcutta, however, you give lectures to fine audiences in Poona, Ahmednagar, Lucknow, and Allahabad. Even in fanatical Benares, on the bank of the Ganges, and afterwards in Southern India, in Bangalore and Madura, you have crowded assemblies, made up almost exclusively of natives, who listen to the severest things you are inclined to say concerning the hereditary misbeliefs and the imported unbelief of Hindustan. In

CATHOLIC PRESBYTERIAN, August, 1883.]

the immense Town Hall of Calcutta many hearers are obliged to stand, and the most distant people in your audience are 200 feet away from your platform, and they are natives. You have Chunder Sen to move a vote of thanks at your last lecture, and you come, little by little, into the feeling that the English tongue is the mightiest weapon of public usefulness in Hindustan to-day."

Mr. Cook examines carefully and frankly Chunder Sen's views, but finds them wanting, as the following statement shows :—

"What are the merits of the theistic movement of India, and especially of the Church of the New Dispensation, as led by Chunder Sen?

"1. It unflinchingly opposes caste and idolatry.

"2. It rejects utterly the hereditary misbeliefs of Hinduism as to transmigration of souls, the infallibility of the Vedas, the spiritual worth of ascetic practices, &c.

"3. It is in deadly hostility to child marriages, as it was to the burning of widows, the exposure of the aged to death on the banks of the Ganges, and other familiar abuses fostered by Hinduism.

"4. It supports most vigorously the causes of education, temperance, and all philanthropic reform.

"5. It is utterly opposed to materialism, atheism, agnosticism, and every form of mere Deism.

"6. It asserts an ethical monotheism, the fact of a supernatural Providence, and the duty and blessedness of prayer and of total self-surrender to God.

"7. It adopts from Christianity whatever it can reconcile with its theistic principles, and regards the Scriptures as the most important of the sacred books in use among men.

"8. It seeks, on these positions as a basis, a real and formal union of all the religious sects of every nation in the Christian, the Mohammedan, and the Pagan world.

"What are the defects of the Church of the New Dispensation?

"1. It teaches no effective method of delivering men from the guilt of sin.

"2. It has not exhibited power to deliver men thoroughly from the love of sin. It has never yet brought men in large numbers and of ordinary education into a spiritually regenerate state. It possesses, in short, no trustworthy doctrine of the New Birth, nor of the Atonement, and so lacks religious efficacy in the points of transcendent moment. It is, hence, weak, both as a religion and as a philosophy. In practice its effects, as compared with those of Christianity, are very inconsiderable, and likely to remain so.

"3. It adopts self-contradictory principles in its attempts to reconcile the various religions of the world. Its eclecticism is sometimes so broad and inclusive as to become explosive.

"4. It carries its doctrine of inspiration to the verge of fanaticism. Wholly without objective proof of this inspiration, the Church of the New Dispensation claims to have received through its leader an infallible revelation for our day. This claim is as mischievous as it is untenable, and, if pushed, is likely to ruin the reputation of the movement with serious and well-educated men, not only in the West, but also in India itself."

Ten questions on the present condition of India are put and answered thus :—

"1. What are the chief religious difficulties of the best educated Hindus, and what are those of the most ignorant?

"2. What are the most frequent types in the religious experience of Hindu converts? That is, by what aspects of Christian truth are the most conversions made?

"3. What are the most mischievous forms of imported unbelief in India?

[CATHOLIC PRESBYTERIAN, August, 1883.]

"Aside from caste and child-marriages, the educated Hindus have the same difficulties that we have. Here is a manuscript, containing a list of subjects which I thought would be useful in India, and, if I were to read them, you would find that they are just the topics now most called for in America and Great Britain. The most ignorant Hindus are under the control of superstition connected with the hereditary misbelief, and here is the power of paganism, here is the horror of a false faith. What is this man doing? He lies down in the dust and measures his length; rises to his feet, and then measures his length again. He is passing over hundreds of miles in this way. Why is he going through these austerities? In order to shorten the eight million four hundred thousand re-births, to cut off some portion of the long line of transmigrations through which men must go. The theory of the average Hindu is that he must be re-born, and that, if he has pre-eminent merit in this life, he will be born on a higher scale. Every man must go through millions of transmigrations, and eminent merit here will lessen the number of these and so bring heaven nearer. Austerities of the most horrible kind you see practised at Benares, and you ask why men endure them; and the answer is: 'To shorten the eighty-four.' The two wheels on which the chariot of Hinduism in the ignorant populations moves are positive belief in transmigration and in caste. Whoever can break these wheels may smite Hinduism into fragments.

"4. Is it advisable, as a general rule, in India that the members of churches, organised by missionary labour, should be taught and expected to pay one-tenth of their income for the support of their churches?

"Missionaries of the American Board generally answer this question in the affirmative; but others say, Not yet.

"5. What definite plan ought the Churches to support for the abolition of the abuses of the opium trade? All Christian India should petition Parliament for the entire abolition of the trade and for such new treaties with China as shall be worthy of Christian statesmanship.

"6. What attitude ought the Christian Churches to take in India as to the evils of caste? It should never be recognised in the Church and constantly opposed outside the Church.

"7. What ought to be the position of the Christian Churches in India as to the mischief of child marriages? They should petition Government to abolish them by law, as it did suttee, or the burning of widows, infanticide, and the exposure of the aged on the banks of the Ganges, and suicide under the wheels of the car of Juggernaut.

"8. What is the attitude of English officials and of foreign society in general in India towards the religious reformation of the empire?

"Some of the most efficient friends of the missionary effort have been found among the great civilians of India; as, for example, Lord Lawrence and Lord William Bentinck. The Christian fame of General Havelock has become one of the treasures of the whole world. It is to be confessed, however, that large parts of fashionable society in governmental circles in India are of too coarse a spiritual fibre to relish aggressive Christian work, or to appreciate the missionary movement which is preparing for India and all Asia a new civilisation. It used to be the proverb that Indian officials sent from England leave their Christianity at the Cape of Good Hope, on the voyage out, and take it up again there, on the voyage home. Nothing as cynical as this would now be true.

"9. Of what use will an exhaustive study of Oriental false religions, and especially of the sacred books of the Brahmins and the Buddhists, be in the illustration and defence of Christianity?

"As Max Müller has said, in his introduction to his edition of the 'Sacred Books of the East,' he who seriously puts forward any of these as a rival of the Christian Scriptures lacks scholarship. Nevertheless, the best ethical maxims and the noblest imaginative passages of Oriental pagan sacred books have a value of substance, though not of form, perhaps, nearly equal to that of the best ethical

CATHOLIC PRESBYTERIAN, August, 1883.]

and poetical parts of Greek literature. Nothing in history or philosophy, however, in Asiatic pagan books, equals what has been transmitted to us on these topics by the Greeks. The foremost Theists of India have given up wholly the doctrine of the inspiration of the Vedas. Chunder Sen professes solemnly that it is only in the Bible that he and his followers find the satisfaction of their deepest spiritual wants. They know well what the light of Asia is, and affirm that it is twilight. In a thorough study of comparative religion Christianity has nothing to fear and much to gain.

"10. What has been the rate of progress of Christianity in India, and what is its present numerical strength in all India and Ceylon?"

"In the last ten years not only has the ratio of former decades been kept up, but a great advance has been made upon it, especially in India, where the *growth has risen to 100 per cent.* It was my fortune to exhibit often to Hindu audiences tables of statistics like these in support of the proposition that Christianity has come to India to stay:—

"NATIVE CHRISTIANS.				
	1851.	1861.	1871.	1881.
India, . . .	91,092	138,731	224,258	417,372
Burmah, . . .	No returns.	59,366	62,729	75,510
Ceylon, . . .	11,859	15,273	31,376	35,708
Total, . . .	102,951	213,370	318,363	528,590
"COMMUNICANTS.				
India, . . .	14,661	24,976	52,816	113,325
Burmah, . . .	No returns.	18,439	20,514	24,929
Ceylon, . . .	2,645	3,859	5,164	6,843
Total, . . .	17,306	47,274	78,494	145,097

In the first of these decades the ratio of increase was fifty-three per cent. ; in the second, sixty-one per cent. ; in the last, eighty-six per cent. In Ceylon the percentage of increase in the past ten years is seventy, while in India it is one hundred. None of the European or American Churches can exhibit such an increase. There is every reason to believe that this rate of increase will be exceeded in the next ten years. (See the *New York Independent* for February 1, 1883, p. 8.) It may be possible, as the *Indian Witness* suggests, that 'there are many persons now living who will see from ten to fifteen million Protestant Christians in India before they get their release from toil in this earthly vineyard.' The largest aggregate increase of native Christians was in *Madras, where, in place of 160,955 Christians ten years ago, there are now 299,742.* The distribution among the provinces and the rate of increase is shown by the following table:—

Madras,	299,742	86 per cent.
Bengal,	83,583	67 "
Burmah,	75,510	27 "
Ceylon,	35,708	70 "
Bombay,	11,691	180 "
N.-W. Provinces,	10,300	64 "
Central India,	4,885	92 "
Punjab,	4,672	155 "
Oudh,	1,329	111 "

"No part of the world can show such a rate of increase of the number of native Christians as India can during the last decade. A mighty avalanche is already poised for falling. The Calcutta Missionary Conference, a most remarkable gathering, containing representatives from all the provinces between the Himalayas and the sea, published these statistics, and has just but risen from its knees on the banks of the Hooghly, where it has been offering devout thanks to Almighty God for the progress of Christianity in India at a speed never equalled anywhere on earth except in the time of the Apostles."

Notes of the Day.

THE HIGHLANDERS AT STROME FERRY.—It was a startling announcement to the easy-going world one Monday morning, some weeks ago, that the native Highlanders in the neighbourhood of Strome Ferry, in Ross-shire, had combined on the previous day to prevent a train of goods from proceeding, on the Day of Rest, from the railway station at that place towards its destination at Inverness. People did not quite care to give expression to all the feelings that lurked in their minds in connection with this startling intelligence. It was impossible not to respect the motive of the men, reverence for the Lord's Day, and horror of what they considered a profanation of it, and the beginning of a system of profanation that might swell to vast dimensions. On the other hand, it was equally impossible not to see that these worthy people had taken a lawless way to effect a good end. Yet there was bravery in the very deed, for it was no sneaking or timid way of opposing the law they had taken, but an open, deliberate method; they were perfectly aware that they would bring down on their heads the whole force of the law, and that some of them must suffer greatly, as it could not be supposed that such a proceeding would not be visited severely by the authorities. The outbreak was like a thunderbolt bursting from a clear sky. A stand for the Sabbath was something in these days of laxity; and a stand that, while disorderly in its nature, involved something of the martyr spirit, was still more remarkable. The Highlanders have been apprehended, and will soon undergo their trial. But it must be owned that it is an awkward thing to try men as law-breakers who believed that they were upholding a higher law. They believed there was a collision between the law of God and the practice of men, and in doing the only thing they thought effectual for upholding God's law, they have come under the penalty of man's. No more distressing policy has ever been followed among men than when the civil magistrate has brought down his sword on those whose hearts were impressed so profoundly with the sanctity of Divine law that they would suffer anything rather than break it. People, in general, are too tame and acquiescent under the inroads on the Lord's Day caused by goods trains, excursion trains, and even by certain kinds of manual labour performed on railways on the Day of Rest. In the sailings of steamers, the claims of the Sabbath are habitually and flagrantly disregarded. We cannot but blame the people of Strome Ferry; and yet we cannot but hope that good will come out of the proceeding in the end.

CATHOLIC PRESBYTERIAN, August, 1883.]

OLD FRIENDS WITH NEW FACES.—We have had sent to us the second number of what appears to be an excellent and useful American Journal, intended to help ministers in the preparation of their sermons, full of interesting and useful matter, and with a variety and fulness of contents that give good promise of success. We regret to find, however, that our new friend has not eschewed a practice too common among editors in distant places,—the practice of extracting articles, or the substance of articles, from British journals, and publishing them as if contributed by the writers to the journals which appropriate them. We find, for example, in the journal before us (whose name we need not give), an article entitled, "Progress in Theological and other Sciences. By Prof. R. Watts, D.D., Belfast." This is part of Dr. Watts' article written for *The Catholic Presbyterian* as one of the series on Progress in Theology. Three liberties are taken with the paper—(1) The article is clipped and curtailed; (2) No reference is made to its source; and, (3) No reference is made to its occasion. Consequently the name of one of the previous writers—Principal Tulloch—is seen flying about in it, without the slightest indication where the writing of that gentleman is to be found. Another paper in the journal is entitled "Leading Thoughts of Sermons—The Quest for Good. G. W. Blaikie, D.D., LL.D. (Presbyterian), Edinburgh." This is the substance of a New Year's address that appeared in the *Free Church Monthly* in January last, but it is abridged and otherwise "improved" in a way somewhat trying to any author who has some regard to style and to a natural method. Of course, any author may well be pleased when other journals give copious extracts from anything he has written, more especially because, if the paper has any good in it, its usefulness will be extended by its being republished elsewhere. But it is only due to others explicitly to acknowledge the book or journal where the paper first appears, and either to give it in full, or indicate wherein it is changed. We are far from exonerating English editors from the same fault. It has been too common wherever the law allowed it. But we submit that our proposals are just and reasonable. The present writer once accidentally found a book of his in America, with a title so transmogrified that he could never have known it. It seemed to him natural that a man should name his own book, but that, if somebody else preferred to publish it under another name, he should at least tell it was a change. No class of men suffer more from arbitrary changes than our hymn writers. In some instances of this kind, the crime amounts to deliberate murder. What is needed is just a little consideration in applying the rule to do to others as we would that they should do to us.

CHURCH MUSIC.—Three of the most conservative Presbyterian Churches in Scotland, Ireland, and the United States, at the recent meetings of their Supreme Courts, have given permission to congrega-

[CATHOLIC PRESBYTERIAN, August, 1888.]

tions to use organs or harmoniums in the service of praise. It is to be remarked, however, that they have done so with considerable hesitation and anxiety, as not being quite sure what the effect might be on the spirit of the worship. We do not much wonder at this anxiety, for there cannot be a doubt that many abuses have arisen in some churches from the presence of the organ. The present writer remembers preaching a whole day in a certain church (no matter where), and being quite conscious of a solemn tone coming over the large congregation, especially as the service drew to its close. Hardly was the benediction out of his lips when there sprung up from the organ, by way of voluntary, a performance so utterly light and frivolous that it could not but scatter any serious feelings that might have been produced. The explanation was probably that the organist had gone out at the beginning of the sermon, and was utterly out of sympathy with the congregation. And this was by no means an uncommon thing where the incident occurred. The safety of churches lies in recognising the danger of the feeling that Divine worship is something to be *performed*, instead of an incense that must rise to God from the heart. Wherever supreme courts have given the permission, it is evidently desirable that they should take pains to impress their people with the spirituality of Divine worship, and caution them against the taste that desires certain things rather because they are attractive to man than because they are pleasing to God. On the other hand, it is not to be forgot that rude and primitive arrangements in the service of praise are anything but a guarantee of spirituality. Hard, lifeless, tasteless bawling may be found in such a state of things, very repulsive to every devout soul, and especially repulsive to those who in this service would fain bring into play their finer and more ethereal feelings. Much in this matter depends on the endeavours of ministers to train their people to combine the warmest feelings of their hearts with the most cultured utterances of their lips, and to guard against all tendency to a divorce between these two things. It is impossible not to see that devout educated people have a longing for something in the praises of the sanctuary not less spiritual, but more correct, refined, and beautiful than has been usual in the psalmody of our churches. Whether instrumental music is a real help toward this is the question that has been discussed in our Church courts just now; but, however this may be, it is certain that apathy and carelessness are great hindrances to it, and that if instrumental music is to be used, care must be taken to make it subservient to this result. And the best means for this end is for the Church to be very vigilant of all practical arrangements, and to do her utmost that Divine praise may be ever associated with fervour of spirit as well as musical skill.

THE EXCURSION SEASON.—A new feature of social life has appeared among us—the annual trip to the country of our Sunday-school

CATHOLIC PRESBYTERIAN, August, 1883.]

children. How far the practice may be general we do not know ; but in Edinburgh and other large towns it has become quite an institution. If only our Scottish skies were less inclined to weep, it would be altogether a delightful feature of Church life. Children are so disposed to enjoy themselves, and do really enjoy themselves so readily, and to the children of our crowded streets the country is such a delightful change, that an occasion which stirs all the glee of their nature, and all those kindly affections that lie in the region of gladness, is much to be thought of. It is a good thing too for the "Sir Walter Vivian's" who—

"All a summer's day
Give their broad lands until the set of sun
Up to the people."

It tends to check, not to develop envy. But it seems to us that the occasion might be taken great advantage of by intelligent teachers to try to foster a little love of nature in their scholars, so that in older years a revenue of instruction and delight might come to them from the country. "How to enjoy a day's excursion" is an art that requires some education. It is a miserable thing when some company of miners or other pent-up labourers go to the country for a day, and find literally nothing to enjoy. Their "local option" would not lead them to shut up the public-houses, for drinking is their only pleasure. There are such resources of high enjoyment in nature, especially in its animal and vegetable life, that if children got a few early lessons, a lifelong interest would be excited, yielding perennial enjoyment. Suppose, for example, that, roaming in a wood, a set of children come on an ant-heap, and that they have among them a teacher capable of telling them some of the wonders of ant-life that have recently been brought to light,—what a world of surprise and interest would they not find opened up to them ! If such a man as Dr. M'Cook of Philadelphia, well known to his Presbyterian brethren as having originated and got up the historical decorations of Presbyterianism in that city, and equally well known in the scientific world as the author of one of our most interesting books upon Ants, were the guide on such an occasion, what a world of interest he might open up ! But even a caterpillar, or a butterfly, would be an excellent text. We believe it to be a Christian duty to multiply sources of profitable and unexciting enjoyment. There is such a craving for enjoyment in man that if he has no taste for healthy pleasures he will fly to the unhealthy. The more of pure tastes that religious teachers foster in children, the greater is the security against their being drawn to evil.

We quite admit that this is a secondary region of influence. The great concern of every true teacher is to turn the heart to God. But even good men and especially good children are frail and foolish ; and any thing that may have even a secondary influence in turning them from folly and blunting the edge of temptation is worthy of all acceptance.

American Notes.

ROME AND POLITICS.—The recent letter of the Roman Congregation prohibiting contributions in Ireland to the "Parnell Fund" has caused considerable discussion on this side of the Atlantic. American interest in the so-called Irish Nationalists had cooled off very much in consequence of their dynamite proceedings and of the disclosures at the trials of the Phoenix Park murderers. The persistent avoidance of any disclaimer of sympathy with the men or the measures that were so outraging the name of humanity, tended still further to cause people to withdraw their support from what some may regard as a legitimate movement for Irish Independence. Then came the great Philadelphia gathering, when a last chance of setting themselves right with the civilised world by denouncing those murders, was given to our Irish Americans. But how could they denounce what they were the means of bringing about? The notable silence on that occasion settled the question with every intelligent American. The movement is, not war on the part of Ireland as against England, when brave men would take equal risks on the open field. It is simply, cowardly murders from behind the hedge. It is senseless cruelties that can accomplish nothing, except the putting back of the shadow on the sun-dial, and the retarding the day of Ireland's deliverance from her real enemies. The collapse of the movement on this side of the ocean has been bitter enough for our Irish-Americans; but that the Pope should come out against them is the unkindest cut of all. Some of the Irish party have tried to belittle the action of the Congregation, by stating that the letter had reference only to the making of contributions in Ireland, while others try to distinguish between the weight of a letter coming from the Pope personally, and one coming from the Congregation. But the unwelcome fact remains, that Rome has spoken, and the clergy in the United States as well as in Ireland, have to bow before the supreme authority. It seems likely that while this interference with the agitation may irritate a number of those concerned in it, and lead to much strong speaking against the Papacy, the moral effect may be—not to prepare men's minds for embracing Protestantism in any measure—but rather to repel them from Rome, to do, indeed, what has been done in France—make a breach between the people and Religion, which it will be hard to heal.

INTEMPERANCE.—There has been a check to that tidal wave of temperance legislation which was promising to control the country. The great Iowa action has been declared unconstitutional by the judges, because of some irregularity which, it is said, was allowed intentionally, by some of the opponents of the measure. In other States there has also

CATHOLIC PRESBYTERIAN, August, 1883.]

been an ebbing of the tide, but though the waves may recede, they will advance again, and then, will hold what they have seized. The necessity for legislation is as great as ever. Home after home is being made desolate by alcohol, and now we have in addition, a sad increase in the consumption of opium. The blame of this is, of course, laid on the Chinese, who are alleged to have introduced it, as if there had been no using of the deadly drug before the Celestials came to this country. The truth is, that the opium habit has already assumed very alarming proportions, while absinthe is also coming into use.

PRINCETON COLLEGE.—No one knows very well whether or not Dr. M'Cosh is going to resign the presidency of the college. He has sought to be relieved from the administrative duties of the office, that he might give himself to a new school of philosophy which he desires to see started. The trustees were unwilling to loose him from his present position, but recognising the importance of his new scheme, have sought to meet the difficulty by appointing, temporarily, Professor Murray as Dean of Faculty, giving him a large portion of the administrative duties of the president, thus setting Dr. M'Cosh free for what he desires. Of the three chairs that will be required for the school of philosophy, the alumni have agreed to raise sufficient to endow one chair, so that already one-third of the expense to be incurred has been provided for. It is only a few months since a school of art was established at Princeton, the endowment for the chair being still in hands, and now another scheme is well under weigh. There seems to be no limit to the contributions of merchant princes in aid of educational institutions that are doing good work. No deserving cause is allowed to die from want of support, if only its merits are brought in the right way before the right men.

THE ASSEMBLIES.—Among other items of business the Northern Assembly appointed the last Thursday of January as the annual day of prayer for colleges, while pastors were recommended to make, on the previous Sabbath of that month, the diminishing supply of ministers a special subject of prayer and preaching; it likewise appointed the second Sabbath of June as "Children's Day," on which special services for children should be held and the conversion of the young be pressed on the thought of the congregations; agreed that the Church raise \$700,000 next year, for Foreign, and \$600,000 for Home Missions; spent a considerable amount of time in perfecting its new Book of Discipline, which yet may require to be amended when it comes into use; appointed a committee to consider in what manner, and in reference to what matters, there might be co-operation between the Northern and the Southern Presbyterian Churches; and urged pastors and professors to "seek out young men, who may be endowed with the appropriate gifts, and advise them as to the propriety of devoting themselves to the service of God in the Gospel of His Son."

[CATHOLIC PRESBYTERIAN, August, 1888.]

The Southern Assembly, in addition to matters mentioned in my last letter, was asked to swarm off its coloured congregations into a separate organisation, which it refused to do, on the ground, that such action would be to go back on the decision of last year in the Samuel Park case, so that the full Presbyterian status of ordained coloured ministers is recognised by the Church definitely :—it resolved, as an overwhelming majority of the Presbyteries favoured the repeal of the last section of sec. iv., chap. 24 of the Confession (referring to marriage with a deceased wife's sister), to send down to the Presbyteries for their adoption, the following as a substitute for that clause :—"Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the Word, nor can such incestuous marriages ever be made lawful by any law of man or consent of parties, so as those persons may live together as man and wife ;" appointed a committee to confer with a similar committee of the Northern Church respecting co-operation ; reported \$70,000 as the income for Foreign Missions during the past year and asked for more ; reported an increase in the number of candidates for the ministry over last year's figures ; refused to lower, in any way, the standard of educational qualifications for the ministry ; rejoiced in the establishment of fraternal relations with the Northern Church, and as an act of courtesy, agreed to send delegates next year to the Northern Assembly, intercourse thereafter to be conducted by letter as with other Churches ; and receiving gratifying reports from the seminaries, Columbia, Union, and Tuscaloosa (coloured).

In the United Presbyterian Church, which met at Pittsburg, very gratifying reports were read as to the progress of both the Home and Foreign Mission work of the Church. The Egyptian war had disorganised the work only temporarily, and even this only so far as the European Missionaries were concerned. The native Christians had worn well, despite the strain then put on them. Nearly \$400,000 had been subscribed towards the Fund in commemoration of the union in 1858 of the Associate and Associate Reformed Churches. The central topic of the Assembly was the effort made to disregard the action of last Assembly on the Organ question, by re-opening the whole matter and the sending of another overture on the subject. After a lengthened and warm debate, however, it was finally decided, by a majority of two to one, that the matter should not be re-opened. The previous action of the Assembly is therefore maintained, by which it was declared that the Scriptures do not forbid the use of instrumental music in the worship of God—a negative, not a positive, position.

The Cumberland Presbyterian Assembly has also had its meeting. The question of organising a separate Church for the coloured members was under discussion here as well as in the Southern Assembly. The movement in this Church was made by coloured men themselves, and the sentiment of the Assembly was plainly in favour of taking the step. Final action was, however, delayed for the present. The revised Ver-

CATHOLIC PRESBYTERIAN, August, 1883.]

sion of the Westminster Confession, having been approved of by about one hundred Presbyteries, was declared to be adopted for the use of the Church. A committee was appointed to prepare a paper for presentation to the Belfast Council of the Presbyterian Alliance, furnishing that Council with a sketch of the history and work of the Denomination, and reminding the Council that the Constitution of the Alliance has been adopted by the Cumberland General Assembly, and concluding thus:—"If the doctrines of our Confession of Faith are not sufficiently in harmony with the consensus of the doctrines of the Reformed Churches as to warrant the admission of our delegates, you will so decide."

The Canada Presbyterian Church met in London, Ont. It disposed of a number of important matters. During no previous year had the contributions stood so high, and this in respect of each scheme of the Church. The Home Mission Fund, owing to several legacies, has a large balance in hand; and while Dr. Cochrane, its energetic convener, has been anxious to expend all he has in extending the work of the Church in Manitoba, he has been hindered from doing so by lack of men. In the same way, the Foreign Mission Committee has been compelled to decline a most generous offer made by two gentlemen connected with the Wesleyan Church, if a Mission were commenced in Japan, but the Board has no men. The French Evangelisation Committee is still busy undermining its great enemy—Romanism. The work can advance but slowly, and the prayer of the Church is for the Spirit to come down and bless the many copies of the Scriptures now in the possession of French Canadians. In this connection it may be stated that the Assembly finally decided not to recognise Romish orders, and to require converted priests to be ordained prior to admission into the ministry of the Church. Two main considerations determined the Assembly to take this position—1st, that the Romish Church of to-day is not the Church of Bossuet or of Fenelon, but that of the *Jesuits*, and the character of their teachings may be learned, not only from Pascal, but from Gury; and 2nd, that to accept Romish ordination is to recognise the Papacy as a true branch of the Church of Christ, while Romish priests use this as an argument with their own people against joining the Protestant Church. Marriage with a deceased wife's sister is legal in Canada, but as the committee of professional exegetes—the exegetical professors in the colleges—appointed last year, failed to agree upon a deliverance as to what the Church should do in reference to such marriages, the subject was laid over till next year.

The great home-mission field of the Church is in Manitoba and the North-West, and so where eleven years ago there were 9 preaching stations, there are now 184; where there were 4 ministers and missionaries, there are now 58; and where there were then 198 families, there are now 2948. In view of the need of students for the ministry for these whitening fields, the Assembly resolved to institute a new

[CATHOLIC PRESBYTERIAN, August, 1883.]

Theological College at Winnipeg, and appointed Rev. Dr. John M. King, of Toronto, Principal and Professor. It is both hoped and expected that Dr. King will accept. A long controversy as to the financial system of the Church was terminated by advancing the minimum salary in the Church from six hundred to seven hundred and fifty dollars a-year, with a manse, while the Home Mission Committee was directed to take measures to raise the money required under this action.

The report on statistics showed that there are 799 pastoral charges in the Church, of which 122 are vacant, while the total ministers, professors, agents, &c., number only 693.

One of the most notable incidents of the Assembly was the presence in the court one day of the Rev. Dr. Helmuth, Bishop of Huron. The Moderator at once invited the Bishop to the platform. The invitation was accepted, when in the course of his thanks for the honour, the Bishop said: "I have always felt a warm sympathy with every Christian assembly whose object is the advancement of the kingdom of God. Of course we have always looked upon the Presbyterian Church as the sister Church, and I greatly rejoice to see such a large body of clergymen assembled for the self-same object for which my own Synod will be gathered together during the coming week." A few days afterwards the clerical secretary of the Diocese of Huron came to the Assembly with a letter of "cordial and sincere greeting to the General Assembly" from the Synod of the Diocese of Huron, where it had been proposed by the Bishop himself. The next day the Assembly sent a deputation to the Synod, by whom it was received with all honour, the members rising to their feet as a Presbyterian minister and elder entered their meeting!

While the deputation were present, a telegram was received by the Synod from the Bishop of Montreal, which led to the pleasantry on the part of the Bishop of Huron that "This was apparently a case of *Tria juncta in uno*."

I do not recollect any similar case of "Fraternal Relations" between a Bishop of the Episcopalian Church and a Presbyterian General Assembly, and can only hope that when good Bishop Helmuth enters on his episcopal duties in England he may continue to manifest his sympathy with Christian brethren of a Church polity different from his own.

PRESBYTERIAN ALLIANCE.—All the American Churches have now appointed their delegates to the Belfast Council Meeting, and there is not the slightest doubt but that there will be a full attendance of delegates from this side of the water. The proverbial hospitality of our Belfast hosts will be tested to the utmost, while the high standing of our "visiting brethren" will ensure a thorough discussion of the work of the programme committee. And so our movement "goes marching on."

G. D. MATHEWS.

General Survey.

GREAT BRITAIN.

SCOTCH PRESBYTERIAN CHURCHES.

INDIAN CENSUS—PRESBYTERIANS AT BOMBAY—LAY AGENCY—DECEASED WIFE'S
SISTER'S BILL AND SCOTCH PRESBYTERIANS—BISHOP OF LINCOLN'S SPEECH—
CRIME OF THE REVOLUTION—GIFT TO AMERICA.

THE full particulars of the Indian census of 1881 are only now appearing. The returns for Bombay, the smallest of the Presidencies, show that the Christians are only four-fifths per cent. of the population; while of that small proportion ninety-two per cent. are Roman Catholic. To the astonishment of the *Guardian*, on whose statements we depend, and to the astonishment, perhaps, of many others, it appears that the Presbyterians outnumber the other Protestant denominations. Episcopacy claims 2·3 per cent., or some 3300. Presbyterianism claims 2·8, or about 3600. "Baptists, Methodists, Congregationalists, do not get beyond fractional parts." We wonder if the Presbyterian Churches make sufficient provision for so large a number of adherents.

The United Presbyterians are devoting much attention to their Home Missions. On the evangelistic branch alone they expended, last year, between £5000 and £6000. We notice their Training Institution for lay evangelists prospers. But these lay evangelists are men who are to devote themselves to evangelism as their calling. South of the Border the idea is to train, for that work, those who have some temporal occupation. A strong party in the "Church" even are in favour of men in business being made preaching deacons or sub-deacons. The famous Ritualist missionary, Mr. Body, thinks "lay preaching" the hope of the future; he means, we believe, that the masses are to be reached by an agency like that of the Wesleyan local preachers. The other day the Bishop of Durham licensed thirty lay readers. It is singular that a subject which is so earnestly discussed in England was not dealt with in the Scotch Assemblies.

The subject of chief recent interest, of a public kind, in the Churches has been the Bill before the House of Lords to legalise marriage with a deceased wife's sister, which after passing what is generally the determining crisis was finally rejected. While it awoke great concern south of the Border, in Scotland the Free Church alone gave it much heed. The Free Assembly, as we saw, petitioned against it, as several of its Presbyteries have done since, but neither the Assembly of the Established Church nor the Synod of the United Presbyterian Church took any action, at this time, in the matter. In the United Presbyterian Church, we think, there is a large amount of sympathy with the movement. It is

a serious question, which may probably give trouble in the Presbyterian Churches of Scotland as well as in the Anglican Establishment.

A petition to the House of Peers in reference to this Marriage Bill has some interest for Presbyterians in connection with the speech which accompanied its presentation. The petition was from the Scotch Episcopate, who were unanimous in their opposition, and it was made the text of a speech by the Bishop of Lincoln, into whose charge it was given. The speech was a singular one. Dr. Wordsworth felt himself called on the occasion to give the peers some information, and make some historical comments. The Scotch prelates, he said, were the legitimate successors of bishops, some of whose sees were older than the Norman Conquest. But in fact they are the successors of bishops who were intruded upon Scotland at a much later period by an exercise of the grossest Erastian tyranny. The Bishop of Lincoln went on to observe that the "present time suggested interesting reminiscences" with reference to Scotch Episcopacy. It was nearly two centuries since it underwent disestablishment, because its bishops, while willing to give actual obedience to William and Mary, would not take the oath of allegiance to them, and "if the oath of allegiance is a mistake," urged his lordship, "that was a great crime." But turning to the Disestablishment Act we find that Episcopacy was "abolished" expressly on the ground of its being an "unsupportable grievance, and contrary to the general inclination of the people." There is no reference to episcopal disloyalty, however real that actually was. Indeed the only crime would have been the continuance of a Church which Scotland detested; and that the Bishop of Lincoln mourns the overthrow of the tyranny by which it was supported, shows what the prelacy of the nineteenth century might do if it had the power. Certainly these Scottish Bishops of the Revolution have no claims on our sympathy. They were deeply responsible for the dark cruelties of the killing years; and just about the time when their Episcopal brethren in the south were nobly witnessing for and suffering in the cause of constitutional liberty they were offering unworthy adulation to the popish despot, whom they actually addressed as "the darling of heaven," and to whom and to whose ways with apparent enthusiasm they pledged their support. We may add that we are not able to enter into the strong emotion with which Bishop Wordsworth communicated to the British House of Peers the near approach of the centenary of Scotland's gift of Bishops to America—"the mustard grain" which he rapturously said "now overshadowed the great western world." There does not seem to us anything great or heroic in the brief ceremony which took place at Aberdeen a century ago. It required no courage; it involved no perils; and for our part—considering that Spottiswood and his companions in 1610 had only Presbyterian ordination, that of the Restoration Bishops only three possessed Anglo-Episcopal orders previous to their consecration, that during that dismal period of prelatic supremacy bishops continued to be

CATHOLIC PRESBYTERIAN, August, 1883.]

consecrated on simple Presbyterian orders (as for example in the case of Primate Ross),—if we were American High Churchmen we should feel very dubious about our having the true thing. As to the wonderful growth of the Bishop's "mustard grain," it might be charitably supposed that he was joking. Overshadowing the great western world! Why the membership of the American Episcopal Church does not quite equal that of one of the half-dozen sections of English Methodism.

CHURCH OF ENGLAND.

INTENSITY OF FEELING IN THE ENGLISH CHURCH ON THE "SISTER'S MARRIAGE BILL"
—RESOLUTIONS IN CONVOCATION—UNANIMITY OF CLERGY—UNFERMENTED WINE, ETC.

During the last eight or ten weeks the Church of England, and especially its High Church section, has been profoundly agitated in regard to the Marriage Bill. The Church Papers have been burdened with letters on the subject. It was discussed at all diocesan conferences. Public meetings were held to condemn it. Still it was hoped that the victory of last year in the Upper House would be repeated, and when by a majority of 7 the Innovators carried the day, both the wrath and the alarm were very great. Pages of the *Guardian*, not two days after, were crowded with letters of protest and indignation, some of them exhibiting an intensity of feeling hardly equalled. That cautious High-church organ seemed altogether to lose its ordinary calmness, and in most extraordinary style fell foul of the Bishops, who had been advised to hold their tongues on the occasion, and only one of whom had spoken, and he with little power. But what was done could yet be undone. The measure might be defeated on its third reading, and, no doubt, every iron was put in the fire. It was pressed on the attention of the illustrious legislators that the very existence of the Established Church was involved. The sixty-two Conservatives who voted for the change were urgently appealed to. "Are you prepared to cry," it was asked of them, "Perish the Established Church provided a man may marry his sister-in-law?" The issue was, as we well know, the reversal of the previous vote.

Nor do things appear to be quieting down. It seems rather to be thought that the conflict is only commencing. A stand has been made, and there can be no retrogression. When after a long vacation from its labours the Canterbury Convocation met the other day, the very first thing the Lower House set itself to deal with was the Sister's Marriage Bill. A resolution to oppose it as an attack on the moral and spiritual welfare of the English people, "as involving in it the disruption of the social and domestic relations, as putting the Church and the State in open opposition, &c.," was moved by the redoubtable Archdeacon Denison. The earliest opportunity, it was said, was taken to let the "Church and the people know that the clergy were going to fight this battle of God to

[CATHOLIC PRESBYTERIAN, August, 1883.]

the very uttermost." With one or two slight amendments the resolution was carried, there being only one dissentient, the excellent and able Dr. Vaughan, Dean of Llandaff. Yet the debate manifested considerable divergence of sentiment. There were very different ideas as to the seriousness of the matter, and as to the grounds on which the argument should rest. Canon Gregory, who regards the "Sister's Marriage" as one of the abominations which brought God's judgments on the Canaanitish nations, and Archdeacon (Canon) Farrar, who thinks there is only a slight preponderance of argument in favour of keeping matters as they are, certainly stand considerably apart.

In the discussion of the Bishops, we may add, an opposition not less strong was exhibited. The Bishop of Truro spoke of the "ruin and utter chaos the Marriage Bill would bring into English society."

There can be no doubt that so far as the clergy of the Church are concerned, there is practical unanimity. The Evangelicals here think with the Ritualists, but they do not express themselves so strongly and are not so greatly alarmed. Two Bishops, Ripon and Worcester, Dr. Vaughan, and another Dean, Dr. Merivale, the historian of Rome, and a few scattered clergy, constitute as it seems, the small minority. That minority, however, may be larger than appears. Some names are rather suggestively wanting in the Convocation debate.

The Unfermented Wine Question was again before Convocation. It seems "certain bishops" have been asked to permit its use. But there is the strongest opposition to this—at least among the High Churchmen. A resolution of the Bishop of Lincoln deprecating any change in the "ancient usage," and urging the clergy to discountenance anything in that direction, was passed.

The annual Mildmay Conference was this year apparently in every way a successful one. It was largely attended, and there was a very deep religious interest. The "Doctrine" for the year was "Union to Christ," a subject in reference to which Evangelical teaching has been too often deficient. The views set forth of Union and Communion with the Living Saviour, and the whole spirit of the discussion, were in striking contrast with what you have in a Ritualist assembly, with its ceremonial pomp and its vague superstitions, mystery, and awe. The Conference closed with the celebration of the Lord's Supper, at which, though no doubt, the great majority of those who partook were of the Anglican Communion, Dr. Andrew Bonar, a Presbyterian, presided.

The Jesuit Missionaries have quitted Uganda, and the two brave Church Missionary men have the field to themselves.

ENGLISH NONCONFORMISTS.

EXCITEMENT ON THE DEFEAT OF THE MARRIAGE BILL—GIVES A NEW VANTAGE-GROUND FOR DISESTABLISHMENT—COMING STRUGGLE.

The Sister's Marriage Bill has also deeply mowed the Nonconformists—or some sections of them. A large proportion, at least, are very

CATHOLIC PRESBYTERIAN, August, 1883.]

strongly in its favour, and their mood is quite as belligerent as that of the High Church. Their position seems not so much to be approval of the proposed marriage law, as disapproval of what they think the intolerance of putting a civil ban on a relationship to which so large a number of people feel no repugnance, and whose consistency with Scripture so many, competent to judge, affirm. At the same time, we suppose the mass of those in favour of the Sister's Marriage see no objection to the thing itself.

But the aspect of the question which at present engrosses the interest of Nonconformists is the connection which the Church has so strongly asserted between the Marriage Bill and Disestablishment. The bold, and, perhaps, not very wise, appeal to the Peers based on this idea, and which was apparently successful, has given them, they think, a new and important vantage-ground of attack. We can only say that things meanwhile look to a struggle involving important issues, both social and ecclesiastical, and strikingly teach us how little in these days the developments of public questions can be forecast.

FRANCE.

ANNUAL MEETINGS OF RELIGIOUS SOCIETIES—PROVINCIAL SYNODS—BOOKS.

THE general impression produced by the annual meetings of our various religious societies is one of thankfulness. A decided advance is shown by the reports of the different Christian works undertaken by our Church, foremost among which must rank the societies for home and foreign evangelisation.

The "Société Centrale" is this year, as before, leading the van with 360 stations and 150 missionaries making known the Gospel among the dense masses of unbelief and superstition in France. By its side the "Société Evangélique" labours successfully for the same end. It is most painful to be obliged (for want of funds) to answer negatively the repeated applications from Roman Catholic villages, who year after year ask that the Gospel may be preached to them. Such is, however, the present position of these two Societies, who have been the pioneers of the Gospel in France for so many past years. We regret to say that the dire necessity of sitting still, while these appeals are being made, is owing partly to the diminution of the subsidies which English-speaking Churches were in the habit of making. Have our friends abroad forgotten that the Church of the Huguenots numbers a little over one million, and that this handful alone represents the worship in spirit and in truth among the thirty-six millions of Romanists and Materialists with which this beautiful land is peopled? May I be permitted to put forward an ideal work, which might be inaugurated with the sanction of the General Council? Should the Presbyterian Churches of the world desire a mission-field, to be worked by their common efforts, as a

[CATHOLIC PRESBYTERIAN, August, 1883.]

symbol of their unity, where could a better one be found than France, which was, so to speak, the birth-place of Presbyterianism in the sixteenth century? Where could the English-speaking Churches, who venerate the memory of John Knox, find an alliance-work more congenial to their own tendencies than in the land of the great Jean Calvin, the master and inspirer of that undaunted Scotchman!

The "Mission Intérieure," the members of which go from church to church seeking to awaken souls, and who thus form a veritable Protestant order of "Oratoriens," has just held its annual meeting at Valence. This is a happy departure from old habits of centralisation. Paris has hitherto had the monopoly of the meetings; now the committee feel the necessity of awakening the interest of the churches, by visiting some of the principal provincial centres where Protestantism is numerous and influential. There are, so to speak, two branches in the "Mission Intérieure." One has its special work in purely Roman Catholic centres; the other labours among those who already know the Gospel. The reports of these missionaries show that their work has been particularly blessed during the last year. In a large number of churches there have been real revivals, souls being awakened, and giving themselves unreservedly to Christ. The six "*agents itinérants*" have visited numerous outlying districts, and strengthened the hands of many ministers who too often suffer from their isolated position, and from an almost absolute want of co-operation.

In the course of the meetings, a resolution blaming the Salvation Army for its eccentric invasion of certain churches was put forward, but rejected; another proposition, stating that no connection exists between the "Mission Intérieure" and the Salvation Army, being unanimously voted.

We regret that Pasteur Babut, one of the original founders of the "Mission Intérieure," who for more than twelve years has been at its helm, should have deemed it necessary to give up the presidency of the society. He will be followed by the gratitude and admiration of all the friends of home-missions, and their good wishes and prayers are already assured to Pasteur Houter, who is now to direct the working of the mission in its various fields of labour.

The "Société des Missions" has this year celebrated with great *éclat* the Jubilee of its South African stations. Fifty years having just elapsed since three young Frenchmen, after reaching Cape Town and traversing the deserts of South Africa, arrived at what is now Basutoland; and there, under the auspices of the great chief Moshesh, began their work of evangelisation, being enabled by the grace of God to bring the wild cannibals of South Africa to a state of civilisation which is now recognised as most remarkable. The deputation commissioned by our Churches to visit the Basuto mission-field, send us glowing reports of the religious earnestness and life of these distant Churches. Missionary work being in some measure the thermometer of religious

CATHOLIC PRESBYTERIAN, August, 1883.]

life at home, we are thankful for these blessed results of half-a-century of work. In 1823, when our missionary society was founded, £430 were spent on the work. Last year nearly £12,000 were employed for the same purpose. In 1833, Morijah, the first station, was founded in the territory of Moshesh. Now, there are sixteen native churches, and seventy-seven "annexes." The Basutos have in their turn become evangelists, and in a few months will send out, under the leadership of two French missionaries, a staff of workers to organise a mission on the banks of the Zambesi, which our friend Mr. Coillard explored for the purpose three years ago. Verily the mustard seed has become a great tree, and thankfulness for the great work accomplished through the means of our Reformed Churches was the prevailing feeling at the great meeting which was held last week at the Oratoire on the anniversary of the foundation of Morijah. Of the little band of those who broke the ground fifty years ago in Basutoland, only one remains, the veteran Mr. Casalis, who stood up among his younger brethren to tell of the marvellous way in which God had prospered His handiwork!

The spring and summer sessions of our provincial synods are now being held. There is decided progress year by year. Our churches are returning in larger numbers (outside of all state control or dependency) to the practice of that Presbyterian order, which was to them as an ark of refuge, during those dark years of persecution of the two last centuries. The questions which are evidently at present occupying the mind of the Church, are those of ecclesiastical polity and discipline. The liturgical problem is one which our synods are at the present time studying with the greatest attention. Though we possess already an order for morning service, and the administration of the sacraments, it is deemed rather insufficient for the wants of the present time, being a somewhat pale abridgement of the fine old liturgy of the sixteenth century. Moreover, there are many circumstances, such as the consecration of clergymen, the opening of churches, the induction of church councillors, the admission of proselytes, where formularies would be of much assistance. This general want, manifested by all the provincial synods, will probably lead to the reconstruction and enrichment of our present liturgy by the General Synod, which is to assemble next year.

Before closing this letter, I think it may be a welcome piece of news for the lovers of old Huguenot literature to learn that reprints of the principal works of our great divines of the sixteenth century are now being issued. There are two societies engaged in this essentially useful work. The "*Société de l'Histoire du Protestantisme Français*," is reprinting these works with great attention to artistic effect, and also with copious notes, by the foremost *savants* of the day in Huguenot history. On the other hand, the "*Société des livres religieux de Toulouse*," is also giving us several of the same works in a less expensive and more popular form. The "*Histoire ecclésiastique des Eglises du royaume de France*," by Theodore Beza, has just been reproduced,

and the two editions, each in their way, are worthy of receiving a warm welcome from all those who love to peruse the glorious, but little known, annals of the Reformed Church of France.

GERMANY.

By Rev. Dr. BRANDES.

A RAGGED ARMY IN GERMANY.

THERE are, roughly speaking, 200,000 vagabonds in Germany strolling through the country and begging for alms—a dreadful number, certainly, but rather under than over the mark. It cannot be denied that there is a danger for the whole nation in this ragged army, not working, not living, in any honourable, or even any lawful, condition; wandering from one place to another without a settled home, without any real hope for the future. These men, too, are not old or sick—for such we have our asylums and hospitals—but men in their prime, or young people in full vigour, but for the most part immoral and irreligious, idle, and preferring to wander about or frequent the inns—the prey of every vice. Two hundred thousand vagabonds! Who does not feel compelled to exclaim, “This is not to be tolerated any longer!”

And such exclamations, indeed, have been heard now and then for many years. Even our newspapers have not failed to point out the danger, and many an upright and true-hearted friend of the people has endeavoured to turn the attention of his countrymen to this army of outcasts. When, in the year 1848, the terrible storm of revolution raged through the land, many earnest Christians anxiously began to look out for remedies. Ragged schools were founded, and houses erected, in order to educate such children as were already depraved through negligence on the part of their parents. In different parts of the country, especially in the larger cities, houses were built to afford an asylum for workmen in search of employment, to prevent them from becoming vagrants. In many such cases, workmen had left their homes to seek work, but meeting only with disappointment, have been very often compelled to travel for months without finding work, without money, without even the possibility of procuring what could supply their wants in any honourable way. Can we wonder that they sank more and more to the very abyss of wretchedness and depravity? Cast out upon the roads, homeless and hopeless, they gradually became accustomed to idleness, spending the day either in begging for food from house to house, or sitting in the inns, playing at cards and drinking brandy with a number of fellow-travellers. Under such circumstances, how could they fail to lose the last remnant of shame, honour, and honesty? Earnest Christians, recognising the evil, and desirous of removing it, endeavoured to suppress these fatal schools of vice by offering to the travellers better lodgings placed under control, where no brandy would

CATHOLIC PRESBYTERIAN, August, 1883.]

be sold, and no cards allowed, or loose songs or bad language permitted; but where the guests would find clean rooms, a good bed and a good dinner or supper for a small payment. Such is the "Herberge zur Hismath," which may be translated, the "Travelling Workmen's Home." It cannot, indeed, be said that these homes have quite attained the measure of success that had been expected. Certainly, many a young man has been prevented by these institutions from falling into the hands of those whose society would have been dangerous, and this is so far satisfactory. But the army of ragged vagrants strolling through Germany, begging their bread from door to door, has not diminished; indeed, it has multiplied to such a degree, that even those who once were indifferent to the danger have become anxious and alarmed. Addresses are made to the Prince-Chancellor, complaining of what is called a "general plague of the country," and entreating him to take measures for removing this hindrance of our welfare. Even the peasants, often compelled, not very politely, to become contributories to this army of beggars, declare their resolution to endure this state of matters no longer. But, indeed, no man can deny that this army is the school for propagating those socialistic opinions and efforts which are so widely spread among the lower orders; not to speak of all those fearful crimes so frequently recorded in our newspapers, the perpetrators of which are to be sought for, in most cases, nowhere else but in the ranks of these homeless vagabonds.

But what is now to be done in order to conquer this enemy? It was certainly much easier to gain the victory over the French in 1870 than it will be to conquer this army, scattered as it is through the whole country, and not to be attacked in mass, and defeated by one or two decisive blows.

The "Travellers' Homes" were, as already stated, not altogether useless. But they could extend their influence no further than to those who were willing to make use of them. They could save one and another of their guests from being caught by the contagion, but they could not uproot the evil.

Accordingly, about ten years ago, a society was founded which has gradually extended its operations through our cities all over the country, and which seeks to "prevent people from begging and becoming poor." The members of this society pay a small sum, at least three shillings a-year, into a common fund, out of which travelling workmen are to receive sufficient to procure them a day's living, but not more; at the same time the members engage to give nothing besides to any travelling beggar,—a course which seems quite reasonable, and wholly warranted by the circumstances. For there can be no question, that if it were possible to persuade all men to act according to the principles of this Society, our vagabonds would soon be compelled to give up their mode of life. It has been stated by the police, that many of these "poor travelling workmen," as they like to call themselves, by

[CATHOLIC PRESBYTERIAN, August, 1883.]

begging from door to door, are able to earn much more money than industrious workmen could, even by exercising the utmost diligence. A large number of our countrymen, however, who have long been in the habit of giving their mite to the "poor traveller," were unwilling to give up this custom, and to join the Society in question. Good-natured people, especially women, would say, we are unable to distinguish the villainous from the honest workman who claims our alms, and it is better to give a little coin to nine such unworthy ones than to refuse it to one who is honest and really needs our help. It was especially, however, in the country villages where such a society could not so easily be formed that the vagabonds maintained their ground; and it was often fear, rather than Christian love, that opened the hands of the peasants to the menacing beggar. These societies, consequently, did not succeed in removing the evil which had already seized the body of our nation too firmly. The very root of the disease lies too deep to be reached and removed by such superficial measures, hence it matters little what might be undertaken and prescribed by the police and the temporal power. To this, however, not a few of those who feel the evil intolerable make appeal as to the only agency that can avail. Petitions have lately been drawn up and addressed to the Government and the Parliament praying for deliverance from this evil. But all that the temporal power can do is to prevent the evil from displaying itself. We see this plainly in the measures lately adopted against socialistic practices, so nearly allied to and connected with this evil. The temporal power has enacted stringent laws, and has taken repressive measures; but all that has been attained by these means is, that the socialistic faction has disappeared from the outward view, and the question remains whether the dangerous fire is really quenched or is only smouldering secretly underground, ready to break out again as soon as there is an opportunity, and there are signs enough that it is not yet quenched at all. The temporal power, we must not forget, has but a limited sphere of influence, beyond which even the mightiest king proves powerless; and this is the case here.

It is an undeniable fact that there is a cloud of atheism hanging over the country; and those classes, which afford the continual supply to this ragged army as well as to the socialistic faction, are deeply infected with the contagion. Read any of the socialistic papers whatsoever, and you will acknowledge that the evil spirit inspiring all of them, without exception, is ungodliness, atheism, and along with this, dissolution of all moral principles. There is nothing pure or holy left. But the harvest we are reaping now was sown at the end of the sixteenth century and constantly afterwards. All these evils we complain of now can only be cured by such remedies as religion affords, and the whole nation must join earnestly in prayer to Him who alone can deliver us. As soon as we give up all these quarrels about outward things and human doctrines concerning religion, which have divided

[CATHOLIC PRESBYTERIAN, August, 1883.]

and wasted our nation for more than three hundred years ; as soon as we unite around the Person of our Lord as the only One, to whom we belong—"Jesus Christ and Him crucified ;" as soon as we become obedient to His own rule and command : "One is your Master, even Christ, and all ye are brethren,"—this ragged army, crowding our public roads, will gradually disappear.

ITALY.

THE topic of the day is the *would-be* scheme of union between some of the agencies at work in the mission-field. It has long been a heartfelt desire of several friends of the Gospel in Italy to see all denominational rivalries at an end, and all the members of Christ's body joining for the same purpose, realising the unity of the Spirit in the bond of peace. The first step taken towards this praiseworthy end was that of the deputation from the Evangelical Alliance, which left London for Italy in November, 1877, and whose Report was published at length. That visit had as its immediate effect to show, that if petty misunderstandings could be avoided or overlooked, and if self-denial should become universal among the agencies at work, a new era would dawn for the evangelisation of this country. That longed-for mutual understanding has been so far realised ; and it was certainly a good sign of the times that, when last month the minister of the Methodist Episcopal Church of Florence had to leave that city in order to attend his district conference, he applied to the minister of each of the five denominations labouring beside his, to take his services and prayer meetings in turn—an arrangement which was carried into effect to the great edification of all the flocks.

Later on, in 1881 I think, a scheme for a kind of confederacy between four of the agencies at work was drawn up by a Scotch gentleman, but as the matter did not take any official or practical shape, it was dropped after a few private conversations.

To-day it is of a more limited and special union that much is written and spoken about—viz., a union between the two agencies, which, according to some high authorities, stand on about the same doctrinal and ecclesiastical platform, and have many more affinities to each other than any other denominations at work in Italy ; I mean the *Waldensian Church* and the *Chiesa Libera*.

Many years ago friends of both the Churches in Scotland deemed it advisable, both for the saving of funds and for the sake of peace, that these two Churches should be united, and advocated the possibility of even a *fusion* on the ground of sameness of doctrinal and ecclesiastical principles. But as many things had occurred at first on account of which the elder Church was far from being satisfied as to the soundness of doctrine and respectability of life of some of the ministers employed by the committee of the younger, the proposed marriage was delayed till a further and better time. Now, however, real and decisive progress

[CATHOLIC PRESBYTERIAN, August, 1883.]

has been made ; many difficulties have been cleared away, better feelings prevail between the labourers, and a brighter future seems to be dawning for the mission ; and, although it will take a long time before a union be completed, even if it should ever come into effect, some preparatory steps have been taken towards it with much cordiality from both sides. From one side, Mr. M'Dougall writes in his last report about the work of the Chiesa Libera : "We strongly believed a few years ago that the two native Churches should work together. There is no reason for division either in the standards or in the regulations, and we cannot but hope that the mere personal and sectarian feelings will be so directed by God as to make an alliance possible in a not distant future." The *Fra Paolo Sarpi* holds the same views when he writes : "The members of our Churches will rejoice on that day when their pastors will lead them hand in hand to the same pasture, along quiet waters ;" and when he proposes, that "taking the opportunity of Luther's centenary, there should be a grand meeting of all the workers, to know each other, and pray the Spirit of peace that all hearts should be united for the same work." To this the *Rivista Cristiana* and the *Témoïn*, Waldensian papers, reply that they quite approve of the principle advocated by the friend above-mentioned, provided that all practical consequences should be drawn from it, and that a token of sincerity be given in ceasing to carry on the work of a petty rival congregation in the very centre of the Valleys. As to the manner in which the union should be effected the *Rivista* suggests it should begin with the school ; the Chiesa Libera has a preparatory college in Rome, the Waldensian Church a divinity hall in Florence ; but let students be united first on school-benches, and they will not be rivals in the field. The discussion has so far proceeded, and I do sincerely hope that it will not be dropped, but prove to be the beginning of serious and practical results rather than a mere rhetorical and vague demonstration.

If there is ever to be union when opportunities will be more favourable and experience riper, it is certainly very desirable that it should take place between these two branches of the Christian Church which, though born at different periods, are the offspring of Italian soil and have the same form of true Presbyterian government. I say if ever there is to be union, because many people, as much interested as others in the subject, sincerely believe that it is not necessary, provided there be a cordial understanding between them as to the way of occupying the ground and of dealing with doubtful cases. Mr. M'Dougall himself, in his report on the Free Church, seems to hold that view as the more feasible for the present, and I think the general opinion is rather in favour of it.

Another striking feature of the times and of the mission work in Italy is the increased number and activity of the Young Men's Christian Associations. In 1869 there was only one of these, while the statistics of the Central International Committee show for last year a total of

CATHOLIC PRESBYTERIAN, August, 1883.]

twenty associations. Since the report was published the secretaries have travelled through the length and breadth of Italy in order to start new societies, and to strengthen the old ones. One of the great drawbacks to such work, however, is the same as is found with the mission—that is to say, their denominational character. The twenty Associations belong to fourteen places, so that some towns have two and even four meetings for young men, and that, only because every congregation desires to have its *own* society. I must say, however, that the disadvantage of this has been strongly felt of late, and that what is taking place in the mission-field seems to be getting realised also, as far as the Associations are concerned. An impulse towards union has been given by the visit of the secretary of the International Committee. In Rome the two Associations have met on neutral ground; in Florence *L'Unione Cristiana* had given her hand to the *Circolo Evangelico*, and the newly-married couple had taken and furnished very nice rooms in the centre of the town, where Bible readings were intervoven with social gatherings and scientific lectures, when some misunderstanding that unexpectedly arose brought in what we hope will be only a *pro tempore* separation. The Associations seem to be very active; the young men of Turin have taken upon themselves to provide for a Bible *kiosque* to be erected in the grounds of the National Exhibition, which is to take place in that city next year. The only thing that has not been carried into effect yet is to constitute all the different societies into a corporate body, a confederacy well organised; to link them to each other, and to the central committee through a delegate of their own choice.

New doors are being opened to the preaching of the Gospel, and the missionary field is widening every day. Giarre in Sicily, and Savigliano in Piedmont, have been visited with great benefit by the evangelists of the Waldensian Church. At Bergamo the minister of the Chiesa Libera has had a very hard struggle to bear with fanaticism and opposition, while in the district conference of the Methodist Episcopalian Church, many new places have had to be provided for, and many new agents were accepted on trial. This Society is going to start a new theological Review, which will probably take the place left vacant in religious literature by the *Rivista Cristiana*. I regret to say that the editor of that much-valued publication has deemed it wiser to abandon the course hitherto so successfully pursued, and has made a combination with a monthly *bulletin* of the Waldensian missions. The two publications might have been kept going. What a pity that all the historical researches and the other papers of great ability should have been brought to such an unnatural end.

Mr. Weitzcker, who offered himself at the Waldensian Synod for foreign mission work, is going round the churches of Italy just now to interest them in the mission-field for which he is soon to leave. He will probably reach Basuto Land by the end of the summer. May his example speedily be followed by others!

Open Council.

PROGRESS IN THEOLOGY.

To the Editor of "The Catholic Presbyterian."

FROM a note in the July number of *The Catholic Presbyterian*, I learn that Dr. Newman Smyth regards me as not stating correctly, in my article on "Progress in Theology" which appeared in the April number, his views of the sacrificial types of the Old Testament. "Doubtless, through some inadvertence," he says, "he (Dr. Watts) represents me as saying that the sacrificial types of the Old Testament 'were never intended to teach anything beyond the truth at the heart of sacrifice—that all we have is His, and with entire faith in His goodness should be devoted to Him.' The words as I wrote them," he adds, "are as follows:—'God sanctions by His commandment the truth at the heart of sacrifice—that all we have is His, and, with entire faith in His goodness, should be devoted to Him.' Upon the preceding page," Dr. Smyth continues, "I had spoken of an 'ulterior design' in the teaching of the sacrifice of Isaac. The passage from which the words are misquoted has to do solely with the morality of the commandment to Abraham, and with the manner in which God abolished human sacrifices in Israel. As it never occurred to me before reading the words erroneously attributed to me by Professor Watts to deny the typical significance of the Old Testament sacrifices, I must request you to correct, for your readers, the mistake into which, in this instance, Professor Watts has fallen."

The above quotations, given correctly by Dr. Smyth, put the reader fairly in possession of the facts. In making a quotation from his "Old Faiths in New Light," I inadvertently introduced the inverted commas too early in a sentence of my own, in which I stated what I believed to be his doctrine of sacrifice. While I regret this mistake, I have the satisfaction of knowing, after careful consideration, that I have not, thereby, misconstrued Dr. Smyth's language or misrepresented his teaching in regard to the sacrificial system of the Old Testament.

If I understand Dr. Smyth aright, the ground of his complaint is that by the way in which I have quoted, or, as he says, "misquoted" his words, I have represented him as denying "the typical significance of the Old Testament sacrifices." This, however, is not what I have charged against the doctrine of his book. What I have charged is, that he ascribes to the Old Testament sacrifices a wrong significance. When he analyses the sacrifice, the truth which he finds at the heart of it is not that "without shedding of blood there is no remission," but this other, that "all we have is His, and, with entire faith in His goodness, should be devoted to Him." In support of this representation of the doctrine inculcated, I gave, in the very next sentence to the one complained of, a quotation from the same page of "Old Faiths in New Light," which certainly justifies all I said on this point. "The trial of Abraham's faith was intended to teach him 'that God does not wish the offering of blood;' a doctrine which, we are informed, the later prophets knew—viz., 'that God loves mercy rather than sacrifice.'" On the preceding page he informs us that "there is a pure truth at the heart of sacrifice," and represents God, in the trial of Abraham's faith, as intending "to disentangle the true from the false," "to separate the true from the false in the doctrine of sacrifice," and "to show the right use of sacrifice." Had Dr. Smyth said *human* blood, and restricted his remarks to human sacrifices, I should not have charged him, in this connection, as I have done, with the rejection of the central idea of sacrifice; but when he says, without one word of qualification, that Abraham's trial taught him "that God does not wish the offering of *blood*," and finds, *at the heart of sacrifice*, nothing but a doctrine about the surrender of property to God, I am certainly constrained to abide by my verdict, and

CATHOLIC PRESBYTERIAN, August, 1883.]

regard him as denying the doctrine of expiation of sin by the shedding of blood. His reference in the same context to the watch-word of the Newer Criticism, that "God loves mercy rather than sacrifice," renders any other interpretation of his teaching altogether impossible. The case of Isaac furnishes him with the data for a generalisation which excludes from sacrifice the very fundamental idea of the whole sacrificial system of the Old Testament economy. I should be very happy to learn that this is not what he intended to convey; but if he wishes to teach the doctrine that without shedding of blood there is no remission, he must recast his book, and find at the heart of sacrifice a very different doctrine from that which he has hitherto discerned. That truth which lies at the heart of any symbol or type, must ever be regarded as the great truth which the symbol or type was designed to express; and as the heart-truth which Dr. Smyth finds in sacrifice, not in Isaac's alone, but in sacrifice in its widest comprehension, which, of course, embraces all the sacrifices of the Old Testament, does not include the conception of expiation by blood, it must follow that these sacrifices, whatever else they may have foreshadowed, could not have foreshadowed the *ἱεράκιον* of Calvary. Had Dr. Smyth taken into consideration all the facts presented in this narrative, he might have discovered the real, "pure," "vital truth at the heart of sacrifice," in the sacrifice of the "ram caught in a thicket," which Jehovah had provided, and which Abraham "offered up as a burnt-offering in the stead of his son." Surely an offering which had cost Abraham nothing, and which was provided by God Himself, could not be designed to teach, as its heart-truth, the doctrine of sacrifice as propounded by Dr. Smyth. As the ram was not Abraham's ram, the sacrifice of it could not teach that all Abraham had belonged to God, and should, with entire faith in His goodness, be devoted to Him, but it could teach, and did teach, that without shedding of blood there is no remission. A treatment of the trial of Abraham's faith, which leaves out of view, and takes no cognisance of, Isaac's atoning substitute, cannot be accepted as a philosophical contribution to theological progress.

ROBERT WATTS.

COLLEGE PARK, BELFAST.

To the Editor of "*The Catholic Presbyterian*."

LIVINGSTON Co.,
NEW YORK, U.S.A., 6th June, 1883.

A CHANCE (if I may use that word) perusal of the first number of your peerless monthly induced me to become a subscriber and reader, which shall continue as long as it or I live. Your excellences are timeliness of topic, brevity of discussion, straightforward use of utterance, and last, but not least, a form of type which makes each page easy to be read. It is "catholic" in spirit, "presbyterian" in usual matter and word, wide in sympathy—all acting as a stimulus to thought and a prompter to prayer. Will you spare a few moments for a consideration of the following pages, prompted by what I feel, and many with me, upon a subject that is largely, almost perilously engaging public attention.

In common with multitudes of Christian people on both sides of the ocean I have read with considerate thoughtfulness and much interest the articles appearing in consecutive numbers of your admirable monthly on "*Progress in Theology*." They are born of master minds, profound scholarship, and evident sincerity of heart. When the "Symposium" is complete, it is hoped that they will be issued in volume form, sure in advance of ready buyers and profited readers. Among them there is great diversity of reasoning, wide divergence of conclusion—a necessity consequent upon natural differences of mental organism and providential environment, and of that liberty of thought and utterance which is the joy and glory of Protestant lands. May such liberty never be less.

Will you allow a suggestion made in the interest of the public welfare. It is this. Before the Symposium sees its final close, will you collate with care and put into paragraphs, clear in expression and patent to the humblest reader, what

[CATHOLIC PRESBYTERIAN, August, 1883.]

is desired by those who contend for what they deem a needful "progress in theology"? Avoiding all scholastic terms, all metaphysical or exegetic definitions, all that savours of the "study" and the "class-room," let there be a statement of what is desired respecting those fundamental doctrines that enter into our Presbyterian and Calvinistic forms of faith and usage. In what doctrine (deemed fundamental) do they desire *progress*?—meaning, of course, *improvement*. By "doctrine" is meant, not illustration to make more clear, or proof to impart intensity, but that which *alters the sentiment*, creating a difference between what is on record in our venerable symbols, and what should be, in the light of recent discoveries in the realm of argument, science, and exegesis.

It cannot take many pages of *The Catholic Presbyterian* to state what is precisely desired, and there are not a few among your readers who will thank you, and no one more heartily than yours, with reverent esteem and gratitude,
GENESECO.

[We regret that we cannot comply with the request of our correspondent to put into clear and categorical form the wishes of those who desire progress in theology. If any persons could do this, the writers of the papers themselves are surely the men. For whatever reason, they have preferred to write vaguely and indefinitely, and it can hardly be supposed that another person should be able to give to their views that definite form the absence of which in their own writings has been the subject of general remark.—ED. C.P.]

INFORMATION ABOUT THE BELFAST COUNCIL.

A MISSIONARY in China, who means to attend the Belfast Council, wrote recently to a friend as if the meetings were to be held in September. It ought to be distinctly known that the day of meeting is the 24th of June, 1884.

The Convener of the Committee of Arrangements is Rev. Dr. Knox, Windsor, Belfast; the Convener of the Committee on the Programme, is Rev. Dr. Watts, College Park, Belfast.

The Acting Clerk of the Council, to whom communications respecting membership should be addressed, is the Rev. Dr. Mathews, Quebec, Canada.

All Churches already in the Alliance are entitled by the constitution to send representatives in the following proportion:—Churches at or under 100 congregations to send two; at or under 200, four; and so on up to 1000, the number in that case being twenty; above 1000 the additional delegates to be only two for 200; above 3000, two for 500; at 4000 and upwards, the total to be forty.

Churches wishing to be received into the Alliance should study the constitution of the Alliance, agreed on at London in 1875, and communicate their wish to the Acting Clerk of the Council.

Associates have in certain cases been allowed to sit in the Council, but this must be by leave of the Council itself, and in consideration of particular circumstances.

The Council will be open to consider requests from suitable localities in determining the next place of meeting.

All persons interested in the Presbyterian Alliance would do well to procure a copy of the Proceedings of the two meetings of Council, held at Edinburgh in 1877, and Philadelphia in 1880.

The Proceedings of the Edinburgh Council give a complete history of the movement; the constitution of the Alliance as settled in 1875; the papers in full that were read at the Edinburgh meeting; the speeches and discussions connected with them; also a very copious Appendix containing an account of the Presbyterian Churches throughout the world, their history and present condition, and various other documents deeply interesting to Presbyterian readers.

A few copies of this volume (nearly 400 pages imperial 8vo) still remain, and will be sent at half price to any address within the postal union, on receipt of *three shillings*, by Mr. John Molyneux, Book and Tract Society, 13 South St. Andrew Street, Edinburgh. The number of copies being limited, early application should be made for them.